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Selections.

From the Liberator.

ELEVENTH ANNUAL MEETING OF THE MASSACHUSETTS ANTI-SLAVERY SOCIETY.

The eleventh annual meeting of the Massachusetts Anti-Slavery Society was held at Faneuil Hall, in the city of Boston, Wednesday, January 25, 1843, commencing at 10 o'clock, A. M. the President, Francis Jackson, in the chair.

The annual report was read by Edmund Quincy; after which, a song was sung by the Hutchinsons, a celebrated family of vocalists, from New Hampshire.

Mr. T. Haskell stated that a difference of opinion existed between himself and the board of managers, in relation to some of the topics commented on in the annual report; whereupon, on motion of J. N. Buffum, a committee of three, consisting of Messrs. J. N. Buffum, E. D. Hudson, and John Allen, was appointed to investigate the causes of difference, and report.

W. Phillips, chairman of the business committee, reported the following resolutions:

Resolved, That, rejoicing as we do in the great advance of anti-slavery sentiment in the free States, we still perceive the vast difference between the principles which actuate most of those who profess them, and our own; and we seize this opportunity to proclaim that we demand for the slave immediate, unconditional emancipation, without expatriation on his part, or compensation for his master.

Resolved, That no abolitionist can consistently demand less than a dissolution of the union between northern freedom and southern slavery, as essential to the preservation of the one, and the abolition of the other.

On motion, the resolution first reported was taken up for consideration, and was unanimously adopted.

The second resolution of the business committee was eloquently advocated by Wendell Phillips; after which, the society adjourned, to meet at 7 o'clock.

Wednesday Evening.—The society assembled in Faneuil Hall, at 7 o'clock. After two songs by the juvenile choir, the resolution under consideration at the time of the afternoon adjournment, was strenuously opposed by George Bradburn, of Nantucket. A song from the Messrs. Hutchinson, followed, and the discussion was then continued by Messrs. Jewett, of Providence, R. I.; E. D. Hudson, of Northampton; Frederic Douglas, of Lynn; C. L. Remond, of Salem; William W. Marjoram, and G. W. F. Mellen, of Boston.

After another song by the Hutchinsons, the society adjourned, to meet in Faneuil Hall, at 11 o'clock, on Thursday.

Thursday Morning.—Society met at 10 o'clock. Prayer was offered by Mr. Jewett, of Providence.

On motion of S. Sprague, H. A. Morse, of Hollis-ton, was added to the committee on nominations.

The discussion of the resolution in relation to the dissolution of the Union, was continued by Mr. Poole, of Portsmouth, N. H.

On nomination of the chair, E. D. Hudson, of Northampton, was appointed a member of the nominating committee.

Mr. Charles Lane, of London, was then introduced to the meeting, and addressed it in favor of the resolution.

N. P. Rogers, of Concord, New Hampshire, presented sundry resolutions, with a request that they be considered in connection with those already before the meeting.

The discussion was resumed by C. M. Burleigh; and after a most inspiring song by the Hutchinson family, was continued by T. P. Beach, of New Hampshire, Henry G. Wright, of England, W. L. Garrison, of Cambridgeport, and Geo. Bradburn; and at 1 o'clock, on motion of J. A. Collins, the society adjourned, to 2 1-2 o'clock, P. M.

Thursday Afternoon.—Meeting called to order by the president.

The resolution in relation to dissolution was further considered; remarks being made by Messrs. W. B. Earle, of Leicester; Abel Tanner, of Rhode Island, N. Picket, of Rochester, N. Y.; Wendell Phillips, of Boston; John M. Spear, of Weymouth, (who read an extract of a letter from John Quincy Adams,) and Frederic Douglas. The discussion was enlivened by two appropriate songs by the Messrs. Hutchinson.

On motion of Edmund Quincy, it was voted, that when the society adjourns this evening, it adjourn to meet in this place to-morrow morning, at 11 o'clock, to give opportunity for a meeting of friends of the Liberator, at 9 o'clock.

J. A. Collins, of Boston, moved to amend the resolution, by inserting the words "between the free States and the slave States," after the words "southern slavery;" which motion was carried, and the resolution, as amended, was passed.

The society then adjourned, to meet at the representatives' hall, in the State House, at half past 6 o'clock.

Thursday Evening.—Pursuant to adjournment, the society met in the hall of the House of Representatives, at the State House.

The chair being taken by the president, the meeting was opened by a heart-stirring song, by the Messrs. Hutchinson.

Edmund Quincy, of Dedham, offered the following resolution, and advocated its passage in an eloquent and logical speech, during which he was interrupted by cheering expressions of approbation:

Resolved, That so long as Massachusetts pledges the physical force of her sons to protect her sister slaveholding States against domestic violence, she is practically a slave State: that so long as she throws open her soil as free hunting ground for the master in pursuit of his fugitive, she is practically a slave State: that so long as she sends back to the slave laws of the South the alledged offenders against them, she is practically a slave State: that so long as she requires her executive and legislative officers to swear to support a Constitution which in some parts protects the slave system, she is practically a slave State.

He was followed by Mr. Treadwell, in opposition to the resolution, and by Frederic Douglas, a chattel personal, in its favor. His illustrations of the doctrine inculcated from the pulpits of the South, drew forth the loudest applause.

Another song by the "New Hampshire Rainers" followed, to the great gratification of the audience.

The stand was then taken by George Bradburn, of Nantucket, who adverted to the measures which are proposed during the present session of the legislature, in a most happy manner; showing most conclusively, the utter inconsistency of refusing to adopt those measures.

He was succeeded by C. L. Remond, of Salem, who presented, and supported with great ability, the following resolution, and whose remarks were received with long-continued applause:

Resolved, That in view of the overwhelming influences of Church and State marshalled against us, and encouraged by the past success of our efforts, we recognize the duty of personal, earnest, self-denying exertions in behalf of the slave, and pledge ourselves to remit no effort in our power to hasten the day of his deliverance.

Mr. Garrison read a portion of a speech of Geo. Thompson, in relation to the reception of persons of color in other countries; which he prefaced with remarks, showing the absurdity of the assertion, that a prejudice against color is universal in human nature, since in countries where color is not a badge of slavery, this prejudice has no existence.

Remarks to the same point were made by N. P. Rogers, of New Hampshire, who excused himself from speaking at length, on account of illness.

Wendell Phillips being then loudly called for, came forward, but gave way for a few remarks from C. L. Remond, in relation to the treatment of persons of color upon some of the railroads of the commonwealth.

Mr. Phillips proceeded, in a strain of thrilling eloquence, and took his seat amidst loud applause.

The resolutions offered by Messrs. Quincy and Remond, were then adopted, by acclamation.

After a song by the Hutchinsons, the society adjourned to Friday, at 11 o'clock.

Friday Morning.—The society met pursuant to adjournment, in Faneuil Hall, at 11 o'clock.

Meeting called to order by Wm. Bassett, one of the vice-presidents of the society.

After a most inspiring song from the Hutchinsons, the report of the nominating committee was presented by its chairman, Seth Sprague, of Duxbury, which report was adopted; and the following named persons were elected the officers of the society, for the ensuing year:

President—Francis Jackson, of Boston.

Vice-Presidents—Seth Sprague, of Duxbury; Andrew Robeson, of New Bedford; Nathaniel B. Borden, of Fall River; George T. Davis, of Greenfield; Stillman Lothrop, of Cambridgeport; Amos Farnsworth, of Groton; Joseph Southwick, of Boston; Samuel J. May, of Lexington; Adin Ballou, of Milford; John M. Fiske, of West Brookfield; Joshua T. Everett, of Princeton; Effingham L. Capron, of Uxbridge; Wm. B. Earle, of Leicester; Jefferson Church, of Springfield; Horatio G. Wood, of Marlboro; Josiah Gifford, of Sandwich; Geo. Bradburn, of Nantucket; Sumner Lincoln, of Whateley; Samuel May, of Leicester; Harris Cowdry, of Acton; Nathan Webster, of Haverhill; Wm. Adam, of Northampton; George Hoyt, of Athol; Theodore P. Locke, of Barre; Wm. Bassett, of Lynn; John C. Gore, of Roxbury; Caroline Weston, of Boston; Cornelius Bramhall, of Boston; John M. Spear, of Weymouth.

Corresponding Secretary—William Lloyd Garrison, of Cambridgeport.

Recording Secretary—Henry W. Williams, of Boston.

Treasurer—Samuel Philbrick, of Brookline.

Auditor—Samuel E. Sewall, of Boston.

Counsellors—Ellis Gray Loring, Wendell Phillips, Maria W. Chapman, Edmund Jackson, Charles L. Remond, John T. Hilton, Edmund Quincy, John Rogers, John A. Collins, Henry I. Bowditch.

Samuel May, of Leicester, moved the reconsideration of the resolution adopted at the close of the session yesterday afternoon, which was sustained by W. B. Earle, of Leicester, and Mr. Treadwell, of New-York; after which, E. Quincy moved that the question of reconsideration be laid on the table: which motion was lost, and the discussion was continued by Seth Sprague, of Duxbury, J. A. Collins, of Boston, and the Messrs. Hutchinsons, (in an appropriate song on the subject,) and the resolution was reconsidered.

The resolution was again brought forward in its original form before amendment, and a substitute was offered by J. A. Collins, which was rejected.

W. A. White, of Watertown, then moved to strike out all after the word resolved, and insert "that no abolitionist can consistently demand less than a repeal of so much of the union between the North and the South as supports the system of slavery; and, provided this repeal cannot be effected, should demand a repeal of the Union itself."

Mr. Treadwell, of New-York, then moved a substitute, which was rejected.

W. L. Garrison then moved an amendment, as a substitute for the amendment of Mr. White; which, after having been opposed by Mr. Treadwell, John Rand, of Milton, J. C. Nazro, and ably sustained by the mover, was accepted, and the resolution was adopted, as follows:

Resolved, That the compact which exists between the North and the South, is "a covenant with death, and an agreement with hell"—involving both parties in atrocious criminality; and should be immediately annulled.

Voted to adjourn to 2 1-2 o'clock.

Friday Afternoon.—Society met at Faneuil Hall; Francis Jackson, the president, in the chair.

Wendell Phillips, in behalf of the business committee, offered several resolutions in relation to the Church; which, after discussion by Wm. L. Garrison, and Seth Sprague, were amended by the substitution of the following, and farther commented on by Messrs. John Allen, of Rockport; N. P. Rogers, of New Hampshire; Hiram Wilson, of Canada; Frederic Douglas, Mr. Treadwell, and N. Pickett, of Western New-York:

Resolved, That the church or the minister that refuses to treat the sin of slaveholding—which is the sum of all other sins—its perpetrators and abettors, near and remote, direct and indirect, as they do all other sins and sinners, is not a church of Christ, or a minister of the gospel; and that it is the duty of all true abolitionists to withdraw all support or countenance from such ministers and churches.

A thrilling song followed, by the Hutchinson brothers; and, on motion, the society adjourned to 6 1-2 o'clock.

Friday Evening.—Society called to order by the president.

On motion of Wm. Lloyd Garrison, the resolutions under discussion at the time of adjournment, were laid upon the table, for the purpose of considering the following, which were presented by N. P. Rogers, and which were adopted:

Resolved, That the reception of the great anti-slavery address of O'Connell, and his 60,000 countrymen, by the Irish of this country, with their neglect to answer its spirit-stirring call, to join the ranks of the abolitionists, is deeply dishonorable to them, and a shame to the land of their birth; proving that Ireland has not sent us her true children, or that the democratic climate of New England is fatal to the liberty-loving spirit; and further resolved, that the course of the Catholic newspapers and ecclesiastics of this country, in relation to the Irish address, and the abolitionists, shows the spirit of Popery to be as bigoted, tyrannical, and pro-slavery, as that of New England Protestantism.

Resolved, That in behalf of humanity, the abolitionists would take occasion, at this annual meeting, to acknowledge the generous and tasteful aid of their coadjutors on the other side of the water, in England, Scotland, and Ireland, furnished to the late Fair of the Massachusetts Anti-Slavery Society.

Resolved, That the abolitionists of this country hail with heartfelt cheering, the glorious coadjutor band of Irishmen, the little company in Dublin, who meet for humanity every week at the Royal Exchange, the Faneuil Hall of that interesting old capital; and that we reach the right hand of fellowship to them, cordially, across the water.

Wm. L. Garrison offered the following resolution, which was also passed:

Resolved, That in the decease of our worthy and venerable friend, Wm. P. Ripley, of Plymouth, this society has lost an indefatigable and unflinching supporter, and the anti-slavery cause one of its most devoted, sincere, and valuable coadjutors. "The memory of the just is blessed."

G. W. F. Mellen presented the succeeding resolutions, which were accepted, without debate:

Resolved, That the imprisoning of Messrs. Thompson, Work, and Burr, in a jail in Missouri, as alledged for aiding the slave in escaping from his bondage, is unchristian, anti-republican, and ought to call forth the united voice of every abolitionist and lover of liberty in the country, for their liberation. For what man is there, who, if he should have father, mother, brother, sister, or friend, in the prison-house of slavery, would not do all in his power for their release, and feel it to be a religious duty imposed upon him, to break the chain of the oppressor in the most effectual manner possible? and may not the slave in our southern States say, "Am I not a man, and a brother?"

Resolved, That in the late decisions of the Supreme Court, in the case of Prigg vs. the State of Pennsylvania, and in the case of Latimer, in Boston, doctrines are advanced, so utterly adverse to the rights of the people of the several States in this Union, and which opinions, if not reversed, must have a tendency to interrupt the harmony of these States; for it cannot be supposed the people, at least of the free States, are so utterly lost to all self-respect, and to their political rights, as to be willing to give up, under any government, the right to a trial by jury, (at least when any criminal act has been committed,) the writ of habeas corpus, and an action of assault and battery, whenever the rights are invaded.

The following resolution, offered by Edmund Quincy, and seconded by Wm. L. Garrison, was unanimously adopted:

Resolved, That the death of Henry G. Chapman, late treasurer of this society, has deprived the anti-slavery cause of the wise counsels and earnest services of a most faithful and devoted friend, of whom we shall ever retain an affectionate and grateful remembrance.

The reconsideration of the resolve in relation to the Irish address, was then moved by Wm. L. Garrison, to allow opportunity for further debate.—Carried.

Remarks were then offered by Wm. L. Garrison, George Bradburn, of Nantucket, James Cambell, of Boston, and the resolution was again adopted.

A song followed, from the gifted sons of New Hampshire, which was received with thunders of applause, calling for its repetition; and another was sung, to the great gratification of the immense number assembled.

Wm. L. Garrison presented, and ably advocated, the following resolution, which was adopted by acclamation:

Resolved, That anti-slavery has rejoiced, from the beginning, in the aid of *poetry*, which is naturally and instinctively on the side of liberty—it being impossible, in the providence of God, that poetry should ever stoop her wing to the accursed service of slavery; and humanity exults and rejoices in her other natural ally, *music*, so gloriously represented here, in the old Liberty Cradle, by "the New Hampshire Rainers," whom Massachusetts abolitionism welcomes here, from their White mountains, and thanks them for their free strains, in the name of down-trodden humanity.

Wm. B. Earle offered and sustained the following, which was adopted:

Whereas, on the 3d of December, 1819, a large and respectable meeting of citizens from this and numerous other towns in the State, convened in the State House, to take into consideration the measures necessary to be adopted, to prevent the further extension of slavery in the United States:

James T. Austin, esq. opened the debate; and ably and eloquently discussing the general subject, concluded by moving that a committee be appointed to consider and report what measures were necessary to be adopted by this meeting; which was unanimously passed.

The chairman nominated Hon. William Eustis, Hon. John Phillips, Hon. Timothy Bigelow, Hon. William Gray, Hon. Henry Dearborn, Hon. Josiah Quincy, Hon. Daniel Webster, William Ward, esq. of Medford; Hon. Wm. Prescott, Hon. Thomas H. Perkins, Stephen White, Jr. of Salem; Hon. Benjamin Pickman, Hon. Wm. Sullivan, George Blake, David Cummings, of Salem; James Savage, John Gallison, James T. Austin, and Henry Orne, esqs. who made a report, from which the following extract is made, viz:

To those, who are making efforts to prevent the extension of slavery, it is a source of equal pride and pleasure to know, that they are countenanced and supported by characters, most venerable in those States in which it is not yet abolished, and if to these are added the fervent wishes of their fellow-citizens in other States, the appeal, we trust, will not be disregarded. It is, therefore,

Resolved, as the opinion of this meeting, That the Congress of the United States possesses the constitutional power, upon the admission of any new State created beyond the limits of the original territory of the United States, to make the prohibition of the further extension of slavery, or involuntary servitude in such new State, a condition of its admission.

Resolved, That, in the opinion of this meeting, it is just and expedient that this power should be exercised by Congress, upon the admission of all new States created beyond the original limits of the United States.

This report was unanimously accepted; and Messrs. Webster, Blake, Quincy, Austin, and Gallison, were appointed a committee to transmit the resolutions to the senators and representatives of this State in Congress, and to draft a memorial to that honorable body, for the signatures of the citizens. Therefore,

Resolved, That we reaffirm the principles of the above resolutions, and claim of the distinguished men who took part in the proceedings above stated, by the regard they owe to justice or consistency, to give us openly their aid and concurrence in urging them on the community.

On motion of Edmund Quincy, the society proceeded to the consideration of the resolutions on the table, at the time of the afternoon adjournment.

The resolution relating to the church and ministry being first in order, was taken up, and adopted; after which, the following resolution was offered by Wm. L. Garrison, and commented on by the mover, C. L. Remond, and Wendell Phillips, whose remarks called forth frequent and enthusiastic applause:

Resolved, That the nomination of Henry Clay, the author of the fatal and infamous Missouri compromise, the unrelenting holder of sixty human beings as property, and the determined enemy of the cause of emancipation, for the presidency of the United States, is an insult to all true friends of liberty, an outrage on the cause of bleeding humanity, which we believe will never be sanctioned by the people of Massachusetts.

The Hutchinsons followed, in a most thrilling strain, which was rapturously applauded, and, on its repetition, was received with loud cheers.

The question being then called for, the resolution was almost unanimously adopted.

Edmund Quincy offered the following resolution, which was adopted without debate:

Resolved, That the abolitionists of the United States should never be lulled into a false security, that the danger of the annexation of Texas to the United States is over; but that they should be forever on their guard against the insidious arts of the slave power, which they may be assured will never cease to demand the acquisition of that territory, for the extension of their fatal system of labor.

Wendell Phillips presented the following resolution, which was also adopted:

Resolved, That while we cast from us the shackles of both political parties, we repudiate, at the same time, that which claims to be a third, and assumes the style of "liberty party"—as a misdirection, and waste of effort, an attempt at impossibilities, inconsistent in all its principles, and recreant in the little practice which has been permitted it.

The following was also adopted:

Resolved, That the president and secretary of this society, be instructed to present the Senate and House of Representatives of the Massachusetts legislature the following memorial:

To the Senate and House of Representatives of the Commonwealth of Massachusetts, in General court assembled:

The Massachusetts Anti-Slavery Society, convened in Faneuil Hall, would earnestly request the legislature to erase from the statute book of this commonwealth, the odious and proscriptive law which prohibits the intermarriage of persons of different complexions, and also, so to define the powers of the railroad corporations, erected by the authority of the commonwealth, and endowed by it with special privileges, as fully to secure colored persons travelling on said roads, from proscription, insult and personal violence from their officers.

Two songs followed, from the New Hampshire vocalists, and, after giving six cheers, the society adjourned, *sine die*.

FRANCIS JACKSON, *President.*

HENRY W. WILLIAMS,
JOHN F. ROBINSON,
CORNELIUS BRAMHALL,
WILLIAM BASSETT,
} *Secretaries.*

From the Philanthropist.

CONVENTION OF THE OHIO AMERICAN ANTI-SLAVERY SOCIETY.

Pursuant to a call of the Executive Committee, the convention met at Oakland, on Monday, October 24th, 1842.

George Barrett, of Delaware county, was called to the chair.

A committee, consisting of M. R. Robinson, Elihu Orrin, and Abraham Allen, were appointed to nominate officers for the convention. Their report, which was adopted, was as follows:

President—A. Brooke, of Clinton county.

Vice-Presidents—George Barrett, of Delaware county; Christian Donaldson, of Hamilton county; Hannah L. Brooke, of Stark county; Ruth Dugdale, of Clark county.

Secretaries—David H. Bruen, A. L. Benedict, Joseph Lukens.

On motion of M. R. Robinson, a committee of twelve was appointed, to prepare business for the convention.

John A. Collins, Israel French, C. Allen, Joseph A. Dugdale, Mary L. Gilbert, Samuel Brooke, jr., Marcus R. Robinson, David Wilson, Julia Ann French, Milton M'Millan, Rebecca Jane Howell, and Dr. Bassett were appointed said committee.

The following resolution was moved, and carried unanimously:

Resolved, That all persons present, slaveholders or non-slaveholders, friendly or unfriendly, be invited to participate in the discussions of this meeting.

A committee on enrollment was appointed, consisting of B. C. Gilbert, David B. Allen, George Stewart, and Thomas Donaldson.

The following tribute of respect to the memory of our late worthy president, was passed at the instance of Mr. C. Donaldson, and the secretaries were ordered to transmit a copy of it to the family of the deceased:

This convention being aware of the decease of our highly valued brother, and most steady and zealous advocate of the cause of the slave, Milo D. Pettibone, late of Delaware, and President of the Ohio American Anti-Slavery Society, therefore,

Resolved, That we take the present opportunity of expressing our deep sense of the loss sustained by the cause of humanity, in the death of our departed fellow-laborer—and offer our cordial sympathies to the bereaved family of the deceased.

The business committee submitted the following arrangement for conducting the business of the convention, which was agreed to:

1st. The convention to continue its sessions three days, take a recess, of thirty minutes, at half-past twelve, and adjourn at four o'clock, P. M. on each day.

Monday, A. M. The subject of the inherent cruelty and sinfulness of slavery will be considered. *P. M.* What has the North to do with slavery? or why not go to the South?

Tuesday, A. M. Our measures admirably adapted to secure the object we aim to accomplish.—*P. M.* The progress of our cause, and the encouragements we have to prosecute our labor, and its claims.

Wednesday, A. M. The encroachments of slavery upon the North, or the prostitution of the legislation and diplomacy of the general government to slavery. *P. M.* The influence of slavery upon our ecclesiastical organizations.

The following resolution, enforcing the subjects proposed for consideration at the present session, was at the same time offered by the chairman of the business committee, and after being ably supported by Messrs. J. A. Collins and Walter Yancy, was adopted:

1. Resolved, That since all men are created with an inherent and inalienable love of freedom, it naturally follows that the system of American slavery, which recognizes the right of one man to hold property in his fellow-man, by which he is subjected to all the contingencies of property, and his will completely absorbed in the will of his master, is inherently cruel, and that it is an usurpation of the rights, and an assumption of the prerogatives of the Supreme Ruler of the universe, and totally destructive of the end and objects of our creation, and of course must be sinful, and no conceivable contingencies or circumstances can justify its existence or continuance for a single moment.

According to arrangement, the meeting then took a recess of half an hour.

Afternoon Session.—The convention was addressed by Thomas Atkinson, on the question of abstinence from the products of slave labor.

Mr. Collins, from the business committee, reported the following resolutions:

2. Resolved, That the Constitution of the United States, in pledging the physical force of the nation to the protection of slavery, by putting down an insurrection, and making it obligatory upon the free States to allow the fugitive slave to be re-captured upon their own soil—and the acts of the general government, by degrading the free colored people, by excluding them from the military, and prohibiting them from carrying the mail, by its tolerating slavery in the territories over which it has jurisdiction, and its purchase of a large territory, and establishing slavery upon the soil thereof; in its negotiating with Mexico and Great Britain for the surrender of fugitive slaves; in declaring war against the Florida Indians, on account of the protection which they gave to fugitives; in its toleration, regulation, and protection of the American slave trade; in its efforts to prevent the abolition of slavery in Cuba; in its conduct towards Haiti and Texas; in attempting to establish a censorship of the press; in its invasion of the right of petition, and freedom of debate; in its attempts to return the captives of the Amistad to the inhumanity of the Cuban government, clearly demonstrates that the system of slavery is emphatically the American system, and should not, by any consideration, receive the appellation of southern slavery.

3. Resolved, That reason and common sense repel the idea that two hundred and fifty thousand men can subdue and keep in subjection two millions five hundred thousand slaves, without foreign aid; and therefore, the northern States of this Union, which grant this aid and protection, may emphatically be denominated the slaveholding States, and all the men of the North who do not labor for the immediate and complete overthrow of this system, are, by their position, slaveholders.

These resolutions were ably and eloquently sustained by Messrs. Robinson, Collins, and J. O. Wattles, and adopted unanimously.

Convention adjourned until nine o'clock, to-morrow morning.

Tuesday, October 5th.—The convention met pursuant to adjournment. In the absence of the business committee, an anti-slavery hymn was sung, and the convention was ably addressed by Walter C. Yancy, on the subject of the wrongs of the colored race.

The business committee reported the resolutions 4, 5, 6, 7, 8, 9, and 10, which were accepted. Resolutions 4 and 5 were then taken up, and ably sustained by Messrs. Collins and Wattles, and laid on the table.

4. Resolved, That since slavery is sustained by the public sentiment of the free States, growing out of the ignorance of the people, in relation to the nature of slavery, and of its debasing and destructive influence upon all their institutions, it legitimately follows that the measures that the abolitionists have adopted to secure its immediate and complete overthrow, by changing public sentiment, through the influence of the living speaker, by scattering broadcast throughout the country our periodicals and publications, and by calling upon the abolitionists to apply their principles to all the political, religious, and benevolent associations with which they are connected, are perfectly in harmony with the principles of Christianity, in accordance with sound philosophy, and are the *common-sense course* which the reformers of every age have successfully adopted.

5. Resolved, That our principles are useful only so far as they are clothed with measures which are adapted to give them life and energy; and, therefore, those who admit that our principles are true, but will not co-operate with us because our measures are false, give conclusive evidence that they are either unacquainted with the nature of reform, or make this objection a subterfuge to exonerate them from the odium which their inactivity would call upon them.

6. Resolved, That since fairs in many of the States have become an efficient instrumentality, both in enlisting sympathy for, and raising funds to promote the interests of the cause, this convention would earnestly recommend to the women of this commonwealth, to institute immediately in every town sewing circles, and to hold annual fairs in every county in the State, that the Ohio American Society may be enabled to sustain an active and efficient agency, which is indispensable to the prosperity of our cause.

7. Resolved, That a committee of seven be appointed, namely, M. R. Robinson, J. O. Wattles, Mary L. Gilbert, Esther Whinery, Abram Allen, and Milton M'Millan, to issue an address to the women of this State, setting forth the benefit of fairs, and laying down some definite plan of action for the various sewing circles to adopt.

8. Resolved, That since the Congress of the United States, by its infamous "gag rule," known as the twenty-first rule of the House of Representatives, has so far trampled upon the rights of American citizens, as to refuse to receive, or entertain, in any way, any petition, memorial, resolution, or other paper, praying the abolition of slavery in the District of Columbia, or any State or territory in the United States: this convention would earnestly solicit the friends of human freedom in every city, town, village, district, and parish in the United States, to unite their efforts, to secure forthwith an extensive circulation of the annexed petition, all of the different copies of which to be forwarded to J. Q. Adams and J. R. Giddings, at Washington, by the last Monday of December, 1842, to be joined together by them in some great mammoth petition, and presented in the hope of thus obtaining a restoration of the exercise of an inalienable right, of which, by the above-named rule, we have been deprived.

FORM OF PETITION.

To the House of Representatives of the United States:

The undersigned, inhabitants of ——, in the State of ——, would respectfully represent that the twenty-first rule of the House of Representatives, relative to the right of petition, in the following words; namely: "That no petition, memorial, resolution, or other paper, praying the abolition of slavery in the District of Columbia, or any State or territory in the United States, in which it now exists, shall be received by the House, or entertained in any way whatever," is a violation of the principles of republicanism, a trampling on the right of petition, and a complete abrogation of a sacred right guarantied to us by the Constitution, and we therefore earnestly request of you to rescind or repeal it forthwith.

9. Resolved, That this convention solicits of the American Anti-Slavery Society, to take immediate measures to circulate the aforesaid petition, broadcast over the land, over the North, South, East, and West, and to recommend to the signers to have them in Washington punctually at the time specified.

10. Resolved, That this convention earnestly calls upon the abolitionists of Ohio, to raise funds in their respective towns, sufficient to purchase from one hundred to one thousand or more Anti-Slavery Almanacs, prepared by L. M. Child, and published by the American Anti-Slavery Society, 143 Nassau-street, New-York, as a cheap, but most effectual means of spreading, in a permanent form, anti-slavery information.

The convention took recess till ten o'clock.

Afternoon Session.—Resolutions 1, 4, and 5, were taken up, and further supported by M. R. Robinson and Dr. Bassett, opposed by M. C. Roberts, and adopted unanimously.

The business committee reported resolutions 11, 12, 13, and 14, which were supported by John A. Collins, and adopted.

11. Resolved, That it is with gratitude to the great Disposer of human events, that this convention records the great measure of success, unequalled in the annals of reform, which has followed, for the last twelve years, the public labors of the few men and women engaged in the great work of emancipation, and trusts that it will stimulate us to be more faithful, and to labor with more energy, zeal, and efficiency, for a few more years, that "liberty may be proclaimed throughout all the land, unto all the inhabitants thereof."

12. Resolved, That it is in the power of the abolitionists, under God, by consistent and efficient action, to bring about the abolition of slavery almost as soon as they may desire.

13. Resolved, That this convention would earnestly call upon the abolitionists of Ohio to organize societies to become auxiliaries to the Ohio American Anti-Slavery Society, and to aid it by their influence and contributions, that an active, able, and efficient set of instrumentalities may be immediately put in operation.

14. Resolved, That each member of this convention will make a strenuous effort to secure, at least, two subscribers to that most valuable anti-slavery newspaper, the National Anti-Slavery Standard, the official organ of the American Anti-Slavery Society, and that we believe that in so doing, we shall contribute much in renovating the corrupt public sentiment of the country, in relation to slavery.

On motion, a collection was then taken up, and the sum of sixty-nine dollars and thirty-nine cents were received.

The convention then adjourned.

Wednesday.—The convention met at nine o'clock, according to arrangement.

The business committee reported the following resolutions, which were accepted, and laid on the table, viz: 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, and 25.

Whereas, the churches of this country are professedly based on the principles of love, laid down by the Saviour, and advocated by his apostles, which require all who embrace them, to "love their neighbors as themselves," and, "to do unto others as they would that they should do unto them;" and, whereas, our ecclesiastical organizations regard lying, theft, robbery, adultery, murder, &c. as crimes of such a character, as to disqualify those in the practice of them from enjoying their fellowship and communion; that to hold such in the embrace of the church would make the churches responsible for their crimes, without regard to the motives of the criminal, or to the circumstances under which he is placed; and, whereas, American slavery is a system which wars upon the spirit of the gospel, renders of no effect the precepts of Jesus, and tramples upon, and violates every principle in the Decalogue, and is in fact a system of legalized adultery, piracy, and murder; therefore,

15. Resolved, That the professed Christian churches, which allow slaveholders to their communion and fellowship, or are associated in any manner with such churches, as Christian bodies, either as associations, consociations, presbyteries, synods, general assemblies, conferences, or conventions, are, according to their own admitted principles of action, responsible for the crimes of those with whom they are associated, and should be treated as other criminals.

16. Resolved, That it is the correct and prevailing opinion of the American people, that it is the duty, object, and aim of the ministers of the Christian religion to preach righteousness, to cry aloud against the sins of the people; therefore,

17. Resolved, That the professed minister of the gospel, who refuses to bear as faithful and unequivocal testimony against American slavery, as against any of the other crimes of the age, is either ignorant of his duty as a gospel minister, or unfaithful to the trust imposed upon him; and in either case should be considered disqualified to occupy the position of a minister of righteousness.

18. Resolved, That the hostility manifested in many places by the Society of Friends, of both parties, to the anti-slavery cause, in closing their meeting-houses against the discussion of the question of slavery, and in casting out members for their interest in, and their fidelity to the anti-slavery cause, demonstrates most conclusively, that, as associations, we have nothing to hope from them; and that, while those bodies retain the language, and habiliments, and rites of John Woolman, and others of the early Friends, they are destitute of the life-giving principle of human freedom, in which those great apostles of primitive Christianity pre-eminently excelled.

19. Resolved, That while this society speaks thus plainly upon the dereliction of the church, clergy, and the Society of Friends, on the question of immediate emancipation, yet it has no war upon either of those bodies, *as such*, but only in so far as they stand in the way of the bondman's redemption. They hail with delight, and give with pleasure, the right hand of anti-slavery fellowship, to all churches and ministers, who treat the slaveholders and their apologists as they do other criminals.

20. Resolved, That negro hatred, or prejudice against color, is the legitimate offspring of ignorance and depravity.

21. Resolved, That abolitionists who refuse to crucify prejudice against color, by treating all men as equals, are unfaithful to the principles they profess—and deserve severe rebuke, inasmuch as they demand great sacrifices at the hand of the slaveholder, while they are unwilling to yield their own guilty prejudices upon the altar of love.

22. Resolved, That the prejudice against color, and negro hatred manifested by those in high standing in society, the churches, the legislatures, the civil tribunals, and the social circles, is the exciting cause of the injustice, oppression, mobs, and violence visited upon the people of color in the nominally free States—those high in influence are chiefly responsible for these wrongs, as each class manifests its hatred in its own peculiar way, those in high standing, by hatred and oppression, the others by hatred and mob violence—and that there is no hope of abolishing prejudice while slavery continues.

23. Whereas, the black laws of Ohio, which disable black and mulatto persons from emigrating into, and settling in the State, under certain grievous restrictions and penalties; and those which prevent citizens of this State from employing such colored persons also under heavy penalties, have recently been pronounced unconstitutional by the Supreme Court of Ohio; and,

Whereas, those laws prohibiting colored persons from giving evidence in any court of record, or elsewhere, in this State in any cause depending, or matter of controversy, where either party to the same is a white person; or in any prosecution which shall be instituted in behalf of this State against any white person, are not only unconstitutional, but barbarous in the extreme; and,

Whereas, that famously infamous act, by way of pre-eminence styled the "Black Act," is contrary to the clearest dictates of humanity, shuts up the bowels of compassion of our citizens, and makes them mere bloodhounds in the hands of the southern master, to aid him in the recapture of his slaves; and,

Whereas, the Supreme Court of the United States have declared this law not to be binding upon the citizens of Ohio; and,

Whereas, by section 1st of the "School Law" of 1838, the children of colored persons are prohibited from participating in the benefit of common schools; therefore,

24. Resolved, That the annexed petition, to the legislature of Ohio, for the repeal of the black laws of 1804, 1807, and 1839, and an amendment of the school law of 1838, by striking out the word white, in the first section of that law, be recommended by this convention, to the friends of humanity throughout the State, for their signature; and that the American Anti-Slavery Society be requested to have such petition printed and circulated.

FORM OF PETITION.

To the Senate and House of Representatives of the State of Ohio:

Your petitioners, the undersigned, in view of the unconstitutionality, as well as great inhumanity of all the laws of our State, disabling persons, inhabitants of the United States, on account of color, pray for the repeal of the "Black Laws" of 1804, 1807, and 1839, and for an amendment of the school law of 1838, by striking out the word "white," from the first section, thereof, they being the laws which impose those disabilities.

Whereas, it is proper to give honor where honor is due, be it resolved by the convention,

That the Supreme Court of the State of Ohio, is entitled to an expression of our approbation for their enlightened and just decision, lately made in Huron county, that the disabling statute of 1840 is unconstitutional and of no effect.

25. Resolved, That the people of Ohio have shown themselves to be better, more just, and more humane than their laws, by refusing, generally, the enforcement of what are usually termed the "Black Laws."

Resolutions, 1, 2, and 3, were then taken up and passed; and resolutions, 20, 21, 22, 23, 24, and 25, were also then taken up and passed, after an animated discussion, in which the following persons participated: W. C. Yancy, J. A. Collins, E. Brooke, T. Atkinson, Dr. Bassett, Dr. Fussell, S. Brooke, jr., M. R. Robinson, Wm. Butterworth, and Dr. Brooke.

The following resolution was moved by C. Burnet, which was carried with three cheers.

Resolved, That we, the abolitionists of Ohio, convened together at Oakland, in Clinton county, believing in the "rights of man," do fully recognize the right of every man, woman and child, to run away with their own bodies on their own legs, and we hereby avow our determination to assist all such in reclaiming their inherent and self-evident rights, by *day* or by *night*.

Recess of 30 minutes.

Afternoon Session.—Mr Mendenhall, of Indiana, on request gave an interesting account of his reception by Henry Clay; when, in pursuance of the resolution of the Indiana Anti-Slavery Society, he presented a petition requesting him to emancipate his slaves.

The business committee reported resolutions, No. 26, 27, 28, 29, 30, 31, 32, 33, and 34.

26. Resolved, That the members of this convention would earnestly invite the Executive Committee of the Ohio American Anti-Slavery Society to adopt plans, and mature measures, forthwith, for holding a large series of conventions throughout the State, similar to those which have been, and are now being held, with such abundant success, in Middle and Western New-York; that Wm. Lloyd Garrison, Abby

in defense of the object of my labors in Maine. It is well known that the Liberty Standard has, of late, exhibited great sensitiveness upon the subject of the presence, in this State, of two agents of the American Anti-Slavery Society; and the abolitionists of the State have been effectually warned and put upon their guard against their seductive influences, and admonished to have nothing to do with them. I attended the convention in the hope of being better informed upon the nature of these fears, and of this oracular tone of the organ of the so-called liberty party.

After the reading of the annual report, a vote was passed, inviting all persons, whether members of the society or from abroad, to sit as members, and participate in the deliberations of the meeting. This was in accordance with the usage of all *anti*-slavery meetings from the beginning. The afternoon of Wednesday was taken up by remarks, principally from clergymen, on various resolutions, (for a particular account of which the reader is referred to the official report,) but, in the estimation of the writer, of an exceedingly tame and irresolute character, particularly those having reference to the duty of an immediate divorce of the northern churches and Christians from their slaveholding connections. On this subject, much that was said would have done no credit to an anti-slavery meeting five years ago. Having learned that slavery was nigher home than most were probably aware of, and deeming it most profitable to bring the convention to some *practical* point, and, following the direction of the divine precept, "first cast the beam out of thine own eye," &c. I attempted to read a series of resolutions, which are subjoined, but by request of the chairman, they were handed to the committee on resolutions. After passing them in review before each member of the committee, I was waited on, first by a clergyman, and next by a politician, and informed that the resolutions were not deemed exactly *correct*, and that they declined offering them to the convention. The chairman of that committee soon stated the same, in substance, to the convention, and with a remark that, though the committee did not question the *soundness* of some of them, they thought it best to hand them back to the mover. On obtaining the resolutions, I rose, and read them to the meeting. They were as follow:

Resolved, That we agree with James G. Birney, that "the American churches [are] the bulwarks of American slavery," and that we commend to the perusal of the people of this State the able document upon this subject, compiled by him whilst upon his late visit to England.

That we define an abolitionist to be one who *abolishes slavery*, in all the forms, and under all the varied shapes which it assumes—whether in the Church, or in the State—at the polls, in the pulpit, or in the social circle; one who will have *no fellowship* with this unfruitful work of darkness, but rather reprove it, by dissolving his connection therewith in all its forms.

That those ministers who preach to their congregations from one year's end to the other, and yet leave their people in gross darkness upon the subject of slavery and abolition—instead of having a claim to the character of abolitionists, are the worst of pro-slavery men, and the worst enemies of the anti-slavery cause.

That the Calvinistic Baptist church in this town, by retaining in their fellowship a *man stealer*, is giving a direct and immediate support to this blopdy system, and is unworthy the character of a Christian church.

That the Christian church *never had* within its pale or fellowship any kind of thieves—either horse thieves, sheep stealers, or men stealers.

On the hearing of these resolutions, the greatest excitement immediately seized the convention.—Rev. J. C. Lovejoy, in true congressional style, moved that the gentleman have "leave to withdraw his resolutions." Another declared they were an insult to the meeting; and a third remarked that, whatever the resolutions might be, *they did not come from the right source*. I remonstrated against this attempt of an anti-slavery convention to treat with insult and scorn both the resolutions and the author of them; and asked that they be laid upon the table, to be taken up at the proper time, to be disposed of by the convention. Mr. L. appealed, with great earnestness, to his brethren, to "stand by our churches and altars," and warned them, if they did not wish to see the fires of Chardon-street chapel kindled up in the convention, not to *entertain* the resolutions. Various motions were made, when, in the midst of the greatest confusion, General Appleton, the candidate of the liberty party for governor of Maine, came to the rescue, and suggested that the resolutions were not before the convention. The original motion was put, and carried.

Thus the resolutions were hurled in my face as summarily, and with all the contempt that a slaveholding Congress would have treated a proposition for the dissolution of the Union. I contented myself with entering my protest against the proceeding, though in the midst of the clamors of various clerical gentlemen to drown my voice.

In the evening, and before a large audience, the pastor of the church referred to in one of the resolutions, Rev. Mr. Adlam, came upon the stand, and made a statement of the *peculiar* and *affecting* circumstances under which the slaveholder, (a deacon in the Baptist church, in Georgia,) whom he had statedly received to his communion, purchased a slave, and still retained his title to him; the said slave, as it is understood, being also a deacon of the same church with his deaconic claimant—one Baptist deacon claiming and holding another Baptist deacon as his slave! This reverend gentleman was appointed member of the Executive Committee of the State Anti-Slavery Society, and, as is believed, by way of reconciling his feelings, and those of his church, for this exposure of their connivance at slavery in this palpable form, the convention also *appointed him a delegate to attend the next World's Convention*, in London.

Had the society appointed his brother slaveholder to accompany him, I would suggest whether the delegation would not have been complete. And yet these are the men who call on the adherents of pro-slavery political parties to dissolve their connection with them, and come over to the liberty party. ☞"Thou that preachest a man should not steal, dost thou steal?" "Or why beholdest thou the mote which is in thy brother's eye, but considerest not the beam that is in thine own eye? Thou hypocrite! first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote that is in thy brother's eye."

THE GAG.

On Thursday morning, a resolution, supposed to have reference to the same case embraced in my fourth resolution, was read to the convention though in an improved and smoother phraseology. At the proper time for remarks, a worthy and highly intelligent woman of Hallowell, who was early in the conflict, and who has devoted the best of her youthful energies to the anti-slavery cause, commenced some pertinent and eloquent remarks upon the resolution. She proceeded for a time, apparently by common consent, as she had a perfect right to do, under the vote passed at the beginning, inviting *all persons*, &c. to participate in the meetings. She did not, however, proceed far, before cries of "Order! order!" were heard from various parts of the house, giving signs that her words were producing their appropriate effect. She was thus subjected to one interruption after another; and persons calling themselves gentlemen, and numbers of the clergymen, could descend to the lowest slang, and personal insult, in order to confuse her, and put a stop to her faithful remarks. One clergyman, a Baptist, condescended to move that "she be allowed to go on, and *empty out* the contents of her stomach;" and another attempted to assail her character, in order to injure the effect of her remarks. Another person moved an adjournment, and another offered a resolution, that in the invitation to *all persons* to sit as members, &c. it was not intended to include women. So impatient did these reverend gentlemen become, that they could scarcely be induced to delay their gag until the speaker had finished. The convention was thus kept in the greatest disorder for the space of an hour, which but for the vexatious interruptions and insults of these praters for liberty and equal rights, would have proceeded with perfect good order.

The gag was finally put on, in the shape of a resolution from Rev. Dr. Tappan, declaring that it was not the design of the convention to include in the denomination of *all persons* such women as might be in attendance; and notwithstanding several persons wished the opportunity to discuss the resolution, it was voted to pass it without discussion. General Appleton was seen to rise in opposition to the resolution; whether for the purpose of saving his character as a friend of free discussion, or not, it is difficult to tell; at any rate, he saw the mouth of a faithful friend to the slave peremptorily gagged, and all the female members of the society virtually expelled, and uttered not a word of remonstrance or rebuke at this flagrant trampling upon the rights of equal human beings. And these are the men whose boast is loud and long of their respect for freedom of speech, and who grow eloquent when descanting upon the injustice of congressional gags, and who are moving heaven and earth to induce abolitionists to elevate them to the high places of power. "If they do these things in the green tree, what shall be done in the dry?" And who were the most active in springing this trap upon free speech? Clergymen, who have been as silent as whipped spaniels for a whole year upon the subject of slavery—whose pulpits have rung out no faithful warnings to the oppressor, or scarcely witnessed the outpouring of one prayer for the millions of the trampled and bleeding bondmen of this land—men into whose pulpit the writer, generally by request of the people, has introduced the subject for the first time. One other act of liberality, on the part of this anti-slavery convention, must suffice. The executive committee having refused to take any measures for the employment of an agent in the State, the writer asked permission of the convention to read a resolution touching that subject. On putting the vote, to allow the resolution to be read, about one half voted against granting the liberty!

It is needless to say, that great unanimity prevailed in the convention, for the nomination of a candidate for governor, to be supported by the liberty men the present year; and no doubts were entertained of the entire hopelessness, of anything good arising from the other political parties. Tongues that moved in soft words and honeyed accents, when speaking of *church* connections with slaveholders, were unequivocal, and in the most decided tone, when enlarging upon the guilt of the political parties.

Are these the men to whose hands the abolitionists of Maine, are willing to confide the conduct of their cause? Is it in the power of such men to carry forward an odious and unpopular enterprise to a successful consummation, whilst thus pandering to every wicked prejudice and sectarian bigotry that may chance to rule the hour? The anti-slavery enterprise is not the property of any party or sect, but a work which invites the co-operation of every class and condition of men; it is a work for the rescue of humanity from chains and slavery; and the anti-slavery platform is broad enough for the whole human race to stand upon—not as sectarians or politicians, but as *human beings*. I warn the abolitionists of Maine, to promptly reject any and every attempt to put their cause into sectarian or partisan hands. In such hands it can no more flourish than can Christianity itself, or the Washingtonian reform.

The cry of "*Infidel!*" is raised against us. We would leave it to the public to say, who are the real infidels—those who would make the Church of Christ the hold of every abomination, and cage of every unclean and hateful bird, by representing it as full of slaveholders—or those who deny that Christianity has any affinity with such monstrosities, and who would make it the enemy of all that is sinful, and the patron of all that is pure and lovely, and of good report.

The American Anti-Slavery Society, in their annual report of 1837, make use of the following language, which, in the light of the present day, seems to have been almost prophetic:

"It is to be expected that some political wolves will put on the clothing of abolitionism, and seek to elevate themselves, and manage the anti-slavery organization to suit their own purposes. But they ought to be met on the threshhold, and stript of their disguise. The best safeguard against their entrance, is for abolitionists, while they refuse to vote for a man who will not support abolition measures, *to avoid setting up candidates of their own.*"

In 1838, the same society say, in their annual report:

"The abolitionists, from the first, have resolved to act upon slavery politically *not by organizing a new political party*, but by making it the interest of both parties already existing to act upon abolition principles."

It is proposed to hold, in this State, a series of conventions of the American Anti-Slavery Society, in several of the principal places, some time before the opening of spring, for a more thorough discussion of the great principles that lay at the foundation of our enterprise; at which some of the earliest and most distinguished advocates of the cause will be present, and of which due notice will be given through the papers. In the meantime, the undersigned will visit such places in the State as may wish his labors, for the purpose of addressing the people on the subject.

Communications, (post paid,) addressed to him at Hallowell, care of S. R. Felker, will be attended to at his earliest convenience. ELIAS SMITH,
Agent American A. S. Society.

From the New-York American.

MEXICO AND TEXAS.

PART ELEVENTH.

The calm that ensued, on the dissemination of the address of the central committee of Texas among the Texans, as mentioned in my last, was improved by President Santa Anna, in producing a reconciliation between the two political parties. New elections were held, and the legislature assembled in March, 1835.

During the existence of the previous legislature of the federal party, certain unprincipled speculators had succeeded in obtaining a decree from that body, for the survey of all vacant lands; and they now obtained another decree of this new legislature, for their sale. These speculators had matters all arranged; and at the time of sale, presented themselves, with cash in hand, whereby they effected the purchase of 411 leagues, for $30,000, or about two cents per acre.

This land was the public domain of the Mexican republic; and consequently, the legislature of Texas had no more right to sell it, than the legislature of one of our States has the right to sell the public lands of the United States, lying within said State's limits. Hence it will be readily perceived, that the Texan legislature, in this instance, plundered the public domain; and furthermore, squandered it away, by selling it to these speculators, for a song.

This curious legislature went on this way for a little while, most swimmingly, passing decree after decree, and doing great things. But they soon found that it takes two sides to make a bargain. The Mexican general, Coss, was not far off; and he one day made that puissant body a visit with his troops, and took such of them prisoners as did not run away. The unlawful acts of that body were nullified, as a matter of course, by the general congress of Mexico. The flying members of the dispersed legislature immediately sounded the alarm: "Gen. Coss has arrested the state congress of Cohahuila and Texas. To arms! to arms! for the Mexicans have declared they will drive every American out of their country!"

The exhibition of "raw head and bloody bones," as may well be supposed, threw the Texans (so many of whom were Americans) into the greatest consternation. "The alarming party," says Mr. Edwards, "were few, in comparison; but they were talented, and systematized—closely connected, and indefatigable in their endeavors to infuse suspicions against the general government, and commit their country, without the possibility of a recall. In this they were assisted by American refugees, from the State of Zacatecas, who said the orders from Santa Anna were to cut down all Americans. But they should have added, to make the information complete, that these Zacatusian Americans, instead of standing on neutral ground, were found fighting in the ranks of the insurgents."

"Now the committee of vigilance for Texas, now the ayuntamientos of Brazos and Bexas departments, were to be found at their respective posts. The press groaned under conflicting statements, made 'currente calamo.' The couriers were continually moving from post to post, and the people were tumultuously congregated in every precinct.' Resolution upon resolution was penned, and sent by the 'posse comitatus' to the commandant-general of the eastern States in Matamoras. Those communications from the people, or farmers, were of the most friendly and favorable kind; but those from the agitators, or would-be office or landholders, of the most threatening and dangerous sort: 'Down with the dictator, Santa Anna, and death to all his supporters, who shall enter Texas.'"

Even in June, 1835—at so recent a period as that—the corporation of *Liberty* issued an order, to protect the Mexican revenue officers and guard, in Galveston bay, advising all merchants to pay the duties, and conform to the laws, without discussing those matters with which they, as foreigners, had no right to meddle. All the industrious farmers, also, and all shop-keepers, and other orderly persons, were in favor of peace; but the swindling land speculators, the office seekers, the ambitious, and the rapacious, strove, by representing Santa Anna as a kind of horned monster, ready to devour all Texas at a meal, to excite the whole country to rebellion. Unable to accomplish this object, they assembled in hordes, clandestinely, and captured the Mexican custom-house officer, and his men, whom they disarmed, at Anahuac; thereby insulting the Mexican flag, and trampling on Mexican authority and law.

PART TWELFTH.

We have followed the course of events in Texas to the capture of a Mexican custom-house officer, and his men, by the disaffected among the Texans. But even at that period, the Texans in general were so convinced that they had no good ground of complaint, and no cause of alarm, that their deputies sent two of the citizens to explain matters to Gen. Coss; and their political chief, Wyly Martin, on the 15th of August, 1835, issued an address to the people of Texas, cautioning them against the alarming reports spread abroad by the agitators, and assuring them of the most friendly feelings on the part of Gen. Coss, and the Mexican government, towards Texas. The representatives of the people of Texas, also, were appointed to meet, and give expressions to the general sentiment; and they accordingly issued a public declaration, in which they condemned the conduct of the legislature that had squandered the public lands; denounced the course pursued by the agitators; passed resolutions to sustain the general government in maintaining the laws; and declared their desire to continue as Mexican citizens. Gen. Coss, and the principal commandant of Coahuila and Texas, Don Domingo de Ugartechea, likewise issued proclamations, expressive of the best intentions towards all the orderly and peaceable inhabitants of Texas, and hostile only towards the agitators.

"As soon," says Mr. Edwards, "as the above facts were promulgated by the political chief, the members of the war faction found their situations in the upper part of the country very dangerous; therefore did they congregate themselves in Brazoria, and other places near the seaboard of the province, where they were joined by their best friends, the slaveholders; who said, 'Their negroes, G—d d—n 'em, were on the tiptoe of expectation, and rejoicing that the Mexicans were coming to make them free!'

"At this time, the public press in Brazoria, (the only one then in Texas,) had been taken possession of by the united company of whigs, as they termed themselves; but according to the opposition *majority* still, land-jobbers, lawless merchants, slaveholders, office-seekers, and vain, grog-drinking boasters.—However, be that as it may, it was deemed an act of prudence in the d—d tories, (as the would-be peaceable party were called,) not to visit the lower country too much, nor to interrupt them in their high-handed proceedings. Resolutions, and addresses, were distributed in every quarter, by a committee of men appointed for that express purpose; as they were determined to provide in the best manner they could for that resistance they were *sure* the Mexican government *must* now make, or be unworthy of the name.

"Now, as Providence would have it, once more Col. Stephen F. Austin, appeared among them. Of course, he became the *rallying point* to all parties in this political contest. 'Committed!—*once more committed*, my friends, he cried, 'in the sight of heaven and of men!! Down with those rag liberty poles, more like scarecrows in a potato patch, than flags of honorable resistance. Have you forgot the Fredonian pinpole of Nacogdoches, which was *danced* round by the facetious liberty men, until its bark flew off, and, with the last peeling, they had to fly themselves?'"

The war party now raised in full the standard of "State rights," in opposition to the general government. Emissaries were despatched to the United States, to create an excitement in their favor. These emissaries appealed to the passions of our people something after the manner following, as portrayed by a Mexican writer:

"They claimed the assistance of the Americans as brothers; but they took care to say nothing about how they had cheated these brothers before they went to Texas. They told them the Mexicans are cruel, treacherous, and cowardly; but they took care to say nothing about their deceitful, and treacherous conduct to the Mexicans. They told them that the Mexican government, instead of nourishing and cherishing the people of Texas, was their robber and oppressor; but they carefully concealed, that the Mexicans had given them lands for nothing—had never called upon them for any sacrifice whatever—allowed them even the free exercise of their religion—and that their only robbers and oppressors were their fellow-citizens of the United States, who wanted to seize their lands. They told them, that in colonizing Texas, the Mexican government owed them a favor, and not they to the Mexican government; but they made no reference to the fact, that in the United States, every territory was settled in the same manner, and that, too, after paying well for the land, which they did not"—in Texas. "They assured them that the Mexicans were bringing the savage Indians to murder them; but they concealed that the Mexican troops protected them from those very Indians, and that if the Indians are hostile, it is on account of indignities offered by the Texans, and of being deprived of their lands by them. They spoke most pathetically of hunger, thirst, dangers innumerable, and evils inexpressible in Texas, all owing to the vile Mexicans; but they confessed not the truth, namely, that from the Mexicans they not only got lands, but also flocks and herds, and that the hardships incident to all new settlements were scarcely ever felt in Texas. They declared, that it was not they who were the aggressors, but the Mexican government, without any provocation whatever; but they omitted the fact, that the Mexican government had granted every law they wanted; promised protection to all orderly settlers; and only wanted to punish and expel land speculators and jobbers, who had introduced themselves from the United States, with slaves. They tempted them with the large tracts of fertile land that the grateful Texans would allow them for their assistance against the Mexicans; but they (the land jobbers) concealed, that they themselves, by false titles and usurpation, pretended a right to all the lands in Texas that were valuable; that they wanted to resist the Mexican government, to preserve these lands unlawfully acquired; and that the Texans, in place of sympathizing with them, hated them as spoilers of the commonwealth, and disturbers of the public peace."

With this discriminating and scorching *exposé* of the course of deception and imposition pursued by the agitators on their visit to the United States, I must bring my present communication to a close.
JUSTITIA.

Communications.

LETTER FROM DR. HUDSON.

GREENFIELD, MASS. 1st mo. 17, 1843.

In Greenfield, a beautifully located village, surrounded by a delightful country, full of romantic scenery, well calculated to inspire the minds of men with the spirit of freedom, and heavenly happiness, I held three meetings for *humanity's* sake. The Methodist minister, very readily, and apparently with feelings of Christian philanthropy, invited me to occupy the time of his regular services, on Sunday afternoon and evening, in his pulpit. I accordingly addressed large audiences, two hours, very much to their expressed edification, each time. On Monday evening, also, we had a good audience in the town house. In all the meetings, the people heard the word spoken plainly, and "anon received it with joy;" but I had too much occasion to fear, from what I observed, that the thorns of prejudice, sectarianism, and partisan politics, "would choke the word, and render it unfruitful." In the Congregational church, the minister, Mr. L——, refused to read the notice of my meetings; giving as a reason, (as I was informed,) "that he could not give notice for *such* meetings on the *Sabbath*; that there were six days in which men ought to work; in them let men be healed, and not on the Sabbath day." "The Lord then answered and said, *Thou hypocrite!*" This is not the first instance which has fell to the lot of my observation and experience, when men, professing to be Christian teachers, have imitated, in spirit and example, this "ruler of the synagogue;" expressing indignation at the idea of desecrating the Sabbath day in doing good! A liberty party man, a deacon in this church, said to me, that if his minister, Mr. L——, was a candidate for any political office, he could not give him his suffrage, because of his *pro-slavery* position; but he thought himself justified in giving him his suffrage and support as a Christian minister! This is liberty-partyism, very generally. A perfect horror fills their minds at the idea of any one professing to be an abolitionist, acting so inconsistently, so basely, and hypocritically, as to vote for any one, for any office, who is not wholly divorced from both the whig and democratic parties; while they can stretch their consciences like India rubber, to sustain men as religious teachers, and in many cases as candidates for our national and State legislatures, who are pro-slavery; or if they are not advocates for slavery, yet recognize and fellowship slaveholding sects, ministers, and bishops, who help compose the great bulwark of slavery.

Deerfield is another delightful village; though its associations are rather sombre; for this was the loveliest and last retreat of our poor red brethren; for which they fought their *Christian invaders* desperately, and by whom they were routed and robbed of their possessions! And now we behold a mocking monument of marble erected to the shameful memory of the whites, who ingloriously fell in their wrong; while a deep gloom rests upon it, as if the spirits of the red brethren hovered over their dear valley. O, could the spirit of Philip write, in letters of blood, on that white monument, his people's wrongs, endured even now, I think the pale man's cheek might mantle with shame, though his exterminating spirit toward the red man, and chattelizing conduct toward the black man, hath hardened his heart well nigh as hard as the nether millstone. I held two meetings in the town house; and through the unwearied efforts of J. A. Saxton, esq. I had very respectable audiences, and the pleasure of seeing the good work prospering in my hands, in the conversion of some to the anti-slavery faith. A very respectable man had been reading M. De Tocqueville's views respecting emancipation, in his work on "Democracy in America," which he endorsed, and brought forth as a valid objection against immediate and unconditional emancipation of the slaves; to wit: "that emancipation on the soil must result in the elevation of the blacks to equal civil, social, and political privileges with the whites; and in amalgamation, which the whites would not suffer; or in a civil war between them, and the extermination of one or the other of the two races." The doctrine seems to amount to this: If we stop doing one species of gross immorality, we shall not be satisfied with anything short of committing a greater wrong; therefore, of two evils which we *will* do, we had better continue the lesser. This is Christian ethics, truly!

If Dr. Channing's views of the African character were just, (and we have every proof that they were, in their patient endurance of insult, suffering and wrong,) we have no occasion to fear any evil consequences arising from emancipation. If the American people wish to show themselves honest, just, and merciful, and will but live out their Christian and republican principles, there can be no danger from immediately letting the oppressed go free. If, on the contrary, they wish to exhibit the infidel, and the tyrant, they may, and doubtless will, be made to drink the cup of their own mingling. The objector's eyes were opened, and anointed with pure anti-slavery eye-salve. He saw that it was safe and blessed to do right, and immediately subscribed for an anti-slavery paper.

I visited Ashfield, and held one meeting only; because the people there were thinking so much more about how they should *feel*, than how they should *live*; of the *form* of godliness, rather than *practical godliness*. They could not postpone a prayer meeting, to attend to a practical duty. "When ye spread forth your hands, I will hide mine eyes; yea, when ye make many prayers, I will not hear," saith the Lord. If Massachusetts churches and clergy "understood the things that belong to their *peace*," they would listen to the cries of the Lord's poor.

In Conway, I found the moral atmosphere awfully chilling. Abolition is all swallowed up in third party. Any anti-slavery effort, which had not for its object and the building up of the third party, is treated with the utmost indifference by those professing to have a great regard for the slave. They say, in *deed*, We had rather the people would remain in their present hostile attitude to the interests of the suffering and dying bondmen, than to have them converted to anti-slavery by any other instrumentality than that which our *party* affords—"pocket arguments," "ballot-box literature." Thus watchful for the interests of their *party*, they unite with the other two parties, and the pro-slavery sects, to keep *truth* from finding access to the minds of the people; for fear their *parties* and *sects* will suffer thereby. My peace returned unto me, and I left the place without holding any meeting; but not without bearing my testimony, to some effect, I think, against the selfish sectarianism and partisan feeling that dwelt in the bosoms of the people.

I went to South Deerfield, where I had sent two notices for meetings; one to Reverend Samuel Ware, and one to Reverend W. W. Richards, orthodox ministers. On my arrival, I found no appointment made for a meeting; and the pro-slavery and papal inquisition, instituted for anti-slavery heretics, summoned me to an examination, by the following formal bull:

'DR. HUDSON—*Sir:* I did not appoint any meeting for you, at the former time, nor have I made any appointment for this week. *I wished to have an interview with you, before hearing you lecture.* I am informed that your opinions, on human government, and the Church organization, are similar to Mr. Garrison's: with whom *I* have no sympathy. W. W. RICHARDS."

My *opinions* must accord with those of every church and priest, it seems, before I may be permitted even to plead the cause of the poor, or open my mouth for the dumb." What a principle is involved, and made manifest in this clerical manifesto! Let it obtain generally, and where are we? Papal Rome, or Spanish inquisition, revived in America! I requested an appointment for an *anti-slavery meeting*. What a specimen of Christian courtesy, to refuse to give an appointment until he had had an opportunity to sit in judgment upon all of my religious and political opinions! What had my opinions on those subjects (be they what they may) to do with me as a lecturer on American slavery? Must I agree with every sect and clergyman in our land, (as diverse and discordant in their faith and creeds, as they can be,) before I may be allowed to speak for truth, justice, and mercy? to speak for those for whom these dignitaries will *not* speak, nor let others, if they can avoid it? Must I submit to their judgment on "church organizations," "creeds," "articles of faith," "immersion," "sprinkling," "salvation of infants," (for this same wise council refused license to one to preach, because he differed with it on this subject, a few days since,) "Calvinism," "Wesleyanism," "Millerism, "Mormonism," and "Episcopacy," before they will consent to give a notice for an anti-slavery meeting for me? before the perishing bondman may have an advocate with the people? Out upon such a spirit! It is antichrist. Yea, our country is full of antichrist; among which, the spirit of American slavery is chief; and for which, the American government, and ecclesiastical organizations, became sponsors, godfather and godmother, at the time of its bloody and blasphemous christening into the name of the Father, the Son, and the Holy Ghost. [See Birney's bulwark.]

The conduct of these priests was a mere jesuitical trick, a *false issue*, to evade the "vexed question;" but there might be some fingers burnt, and "quiet" disturbed, by rousing up the beast, which now finds a safe retreat in the churches. So I was informed, by a minister, too. Thine, for our Father's kingdom, in which there is no slavery, F. D. HUDSON.

LETTER FROM BATH, MAINE.

It is amusing to hear the expression, "I am an abolitionist," coming as it daily does, from individuals who take very good care to commence with a preliminary vindication of slavery, and an unqualified denunciation of the motives and measures of all *true* abolitionists. I am always reminded of the anecdote of a certain painter, who, after laboring for months to complete the picture of a horse, for exhibition, wrote immediately under it, "this is a horse."

All true Christians and philanthropists have a spiritual affinity for each other, which no external considerations may destroy, and which may exist independently of time and place. When we are entirely divested of the externals, behind which, in this life, our *real* selves are concealed; all necessity for *saying*, "I love my neighbor as myself," will be entirely precluded; for the truth will be communicated by a language which will need no outward organs to render it intelligible. Even *here*, motives become more or less palpable; for the quality of the mind is appreciated by the effects it produces.

Few are willing to confess openly, that slavery is not "a *moral evil*;" but the *lips* may confess what they choose—the *heart* acknowledges nothing as evil, that it is not willing to put off, by prompt and efficient means. Not to-morrow—for that is not ours. That evils are *permitted* to exist by Divine Providence, I think may be demonstrated to the satisfaction of the most sceptical; but when once seen, and acknowledged, as evils, the law of Heaven grants us no permission to retain them as guests, with the hope of their becoming angels.

A nation, fallen from its pristine purity, must be regenerated, as an individual, by declaring an open and uncompromising warfare with those sins which are leading it into the very depths of moral degradation. Sweep from the tablet of its heart the *first* acknowledged evil, and in the place of "clouds and thick darkness," it will receive from Heaven a light, by which every interior evil shall be successively revealed. And truly, that person would be considered in a most pitiable condition, who should declare himself unwilling to part with his *sins*, because, by long perversion, they had become *property*, for which he had an undoubted right to demand of the Christian and philanthropist a nominal equivalent. God gives us good, in the place of every evil; and truth, in the place of every falsity, removed in obedience to his Divine command. But laying aside merely the *external* manifestation of an unhallowed affection from such *selfish* considerations, is but destroying the branches of the Upas, while the roots are left, to spring up, "another, yet the same."

Thank Heaven, a thousand eloquent voices are thundering forth from the watch-towers, arousing this nation from the deathlike slumbers, into which self-interest, like an opiate, has lulled it; and he must hold within his bosom as cold a heart as ever propelled blood through human veins, whose eye does not flash, whose pulse does not quicken, when he beholds his country enleavoring to loosen the powerful grasp of slavery; "struggling, like Laocoön, in the embraces of the monster, Python," with the determination to free itself from its hideous coils. N'IMPORTE QUI.

TALES OF OPPRESSION.

BY ISAAC T. HOPPER.

No. LXIX.

Theodore, a mulatto boy, the son of a Frenchman, was placed as an apprentice to Stephen Burroughs, of Philadelphia, saddle and harness maker. His father was white, and his mother colored. After he had lived with Burroughs two or three years, his master discovered in the boy's trunk about one thousand dollars, in doubloons. He took possession of the money, and had Theodore committed to prison, on charge of having robbed him. After he had been in prison about twenty-four hours, being at the prison, in the discharge of my duty as an inspector, my attention was directed to him by one of the keepers. I had the lad called, and inquired into the cause of his confinement; when he gave me the following history of himself. He said he came from the West Indies, with his father, who died in Trenton, N. J. a few months after their arrival. That a few days previous to his death, he called Theodore to his bedside, and informed him that a trunk in the room, which he showed him, contained a sum of money in gold; that there was a false bottom in it, where the money was deposited; and after his death, he wished him to take the trunk, but not let any person, not even his best friend, know of his having the money, till after he should be twenty-one years old. He also told the boy that he had bequeathed some property in the West Indies to him, and had appointed his friend ——, a Frenchman, residing in Trenton, his guardian. He could not bequeath the money to the lad, as the laws of France did not permit more than a certain proportion of his estate to be given to an illegitimate child; and this money, in addition to what given him in the will, would amount to more than that proportion.

Soon after the death of the father, the guardian, whose name I do not now remember, bound the lad, as above mentioned. Upon hearing the boy's narrative, I called upon his master, and gave him the information I had received. Burroughs expressed much surprise at the lad's assurance in making such a statement, and said that he had the most positive proof of his guilt. But, notwithstanding his declaration to the contrary, I soon became satisfied of Theodore's innocence, and I informed him so. I proposed that the matter should be referred to arbitrators; but he declined taking any step in the business, till he could consult counsel. He engaged J. C. Wells, of Philadelphia, as his attorney. After considerable difficulty, it was agreed to refer the case to Robert Wharton, James Todd, and John Poultney; with an agreement to the following import, viz: they should say to whom the money belonged: if to Stephen Burroughs, they should award it to him; but if to Theodore, they should award it to him. They should also say what the unexpired term of the boy's time was worth, and what Stephen Burroughs should be allowed for it. I did not like the agreement, but it was the best we could get. I concluded the arbitrators were at liberty to say his time was worth one hundred and fifty dollars, but, in consideration of Burroughs's improper conduct, he should be allowed only six cents.

After due notice, the parties met. Thomas Harrison and I attended. Burroughs opened his case with much apparent confidence. He said he would prove, by the most positive evidence, that the boy had been leagued with a company of French negroes, and had robbed him to an amount far exceeding, in value, the money found in the trunk. Upon hearing this statement, Robert Wharton, who was an alderman, took Thomas Harrison and myself into an adjoining room, and urged strongly to be excused from serving in the case; saying, that it certainly would become his duty to commit the boy for trial. I assured him that I had investigated the business thoroughly, and was fully satisfied that Burroughs could not make out his case. With much reluctance, he consented to serve; saying, he thought we had better get some person, who was not a magistrate, in his stead.

Several evenings were spent in examining witnesses; I think not less than a dozen. The amount of what Burroughs proved against the boy was, that he had made a small trunk, about a foot long, for his guardian, and had covered it with small pieces of leather, of various colors, which he picked up about the shop, with the consent of the foreman.

After the testimony was closed, Robert Wharton observed, that as charges had been made against Theodore, of a highly criminal character, he thought right to say, that nothing had been proved, which in the least affected his integrity; on the contrary, his character for industry, orderly conduct, and honesty, had been satisfactorily established. The reader will readily perceive, that if the boy had robbed his employer, it would have been a very difficult matter to have converted the property taken, into doubloons; and it was never pretended that he had taken money.

The next day, they furnished Stephen Burroughs and myself each with a copy of their award; which was, that the money taken out of the trunk was the property of Theodore; and that Stephen Burroughs should cancel the indenture, on receiving one hundred and fifty dollars. The arbitrators admitted they were of the opinion that, in *justice*, he was not entitled to one cent; but they considered themselves bound, by the agreement, to allow him what they thought the boy's time was worth. I always thought the arbitrators took a wrong view of that instrument, and committed an error in allowing anything for the unexpired time of the indenture.

The hundred and fifty dollars were deducted, the balance paid over to the abolition society, and the indenture canceled. Theodore was then placed with Jones & Kinsey, and the money put out at interest. He served his time out honorably, and proved himself honest and faithful. Upon arriving at the age of twenty-one, his money, principal and interest, was paid to him. Soon after, he went to the place of his nativity, and followed his trade; taking with him the esteem and good wishes of all who knew him.

It was common, in those times, for the French, who were emigrating to the United States, to place their money in trunks with false bottoms, to conceal it from the British privateers, with which the seas abounded.

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, FEB'Y. 16, 1843.

SECTS AND SECTARIANISM.

"It is a profound question to answer," says Coleridge, "why it is that, since the middle of the sixteenth century, the Reformation (from popery) has not advanced one step in Europe." This is *historically* true, though not perhaps *philosophically* so. A subtle influence from the Reformation has modified all Christian churches and states, and will continue to do so, though to a degree much more limited than it need to have been. But Protestantism has not become the established religion in any new kingdom, since that period; and all the governments which then defended the Roman Catholic faith, defend it now. Yet, in the beginning of the sixteenth century, one canton after another, one kingdom after another, one monarch after another, gave in their adhesion to the reformed religion. What was it that stopped this succession of electric shocks? It was *sectarianism*, which always proves a non-conductor of celestial fire.

A writer in the Philanthropist thus wisely answers the query of Coleridge: "It seems to me that this 'profound question' is solved by the single fact, that Luther contended for the *truth*, but his followers fought for *Lutheranism*; he for the *principle*, they for the *sect* formed upon it. Luther and his coadjutors did not at first dream of separate organization. They struggled for mere truth, against the errors and abuses of popery; and so long as the strife was for truth and right, against falsehood and wrong, men's minds yielded to the weapons of the reformers."

The history of every reformation is similar; that of anti-slavery is strikingly so. There was a time, when hardly a week passed without the formation of new societies, and the addition of converts by hundreds; but for the last few years, there has been no increase of societies; and a very small proportion of those who now become interested in the question of emancipation, join the organizations. The spirit of sectarianism crept in, and did among us the same accursed work of division and repulsion, which it is ever destined to do. With many, the anti-slavery organization became a *sect*, which it was desirable to make as respectable and prosperous as possible. Hence, the desire to limit the free exercise of opinion, on the part of some; and with others, the branding of timidity as treachery, and bigotry as malicious falsehood. In every subdivision of opinion, the hateful old spirit of sect continues to show itself. If a man thinks he perceives some new application of anti-slavery truth, he is not content to follow his own conviction in honest freedom, but is straightway desirous that the body of abolitionists should endorse it; and whosoever scruples to do so, is branded as compromising, and time-serving. This process, even when arrayed against sects, is itself sectarian, and at once arouses a spirit like itself, in resistance to its claims.

The only way to cast out the demon of sectarianism, is by the calm but earnest promulgation of Truth, not for the purpose of building up any party, or attacking any party. There is no fear that a true principle will not perform its appointed mission of setting free the souls of men. Preach it, and even they who wander among the tombs will recognize its voice, and in their uneasiness proclaim, "I know thee who thou art. Thou art the Son of God. Why hast thou come to torment us before the time?"

It was precisely this which anti-slavery truth did to sectarianism, when it was earnestly announced as a God-given principle of freedom, without any calculation about its effect on sects. But they who would convert it into a battering-ram against sects, increase the resistance of the false, and diminish the influence of the true. It is like the old fable of the sun and the wind. The spiritual traveller hugs his cloak the tighter when the tempest strives to rend it off; but he drops it unconsciously beneath the sunbeams. I believe no one agency ever effected so much against sectarianism, as anti-slavery, during the first four or five years of its existence. There was no intention of doing this, but the effect was inevitable. Men's minds expanded under the glow of good affections, and became wide enough to admit large principles. This was a state highly favorable to religion, but very unfavorable to bigotry.

I see no such good effects flow from direct attacks upon sects, nor do I believe that any such can result. He who places creeds above principles, unquestionably makes a very great mistake; but the only way to make him aware of this, is to enable him to *perceive* principles, and in *their* light, creeds will shrink into comparative insignificance.

Men reverse cause and effect, when they talk of the necessity of abolishing sectarianism, before they can abolish negro slavery. One reform lies much beyond the other, and through it, and other near instrumentalities, will finally be accomplished. If we *could* do such a thing as unsectarianize the world by direct attacks on sectarianism, we should find that no negro slavery, or any other slavery, remained to be abolished.

Few people in the world have less attachment to any form of sect, than myself. I see fragments of truth in all, and the whole of truth in none. Therefore, attacks upon sects in general, or any sect in particular, do not disturb my prejudices, for the simple reason that I have none to disturb. But my sense of justice is aroused by the denunciations which I sometimes see heaped upon all those abolitionists who retain connection with any of the sects. One man may feel it to be his duty to come out from a

WASHINGTON CORRESPONDENCE.

WASHINGTON, Feb, 11, 1843.

A northern member of the House informed me, a few days ago, that a southern representative had asked him on that day, what he thought about admitting Texas. The northern member answered, that he was entirely opposed to it, for two reasons. First, we had territory enough; and secondly, that it would be slave territory, and increase and perpetuate slavery and the slave trade. The southerner then read part of a letter, which he said he had just received from a friend of his, in Texas; the purport of which was, that the country was in consternation at the late capture of the army; that they had no resources, of any kind, for defense; that if the Mexicans were now to enter the country, the Texans could make little or no resistance; that they might rally temporarily on a sudden emergency, but could not be kept in the field; that under these circumstances, their only hope was to be annexed to the United States. The southern representative having finished the reading, remarked, that "we [the South] intend that country *shall* be annexed." "But do you expect the North to go it?" "We do; and when we have got Texas, let the North, if she pleases, dissolve the Union."

There is a stern spirit of retrenchment at work upon army, navy, and everything else. I never regret to see it applied to the two first objects; for besides that I am every day losing my respect for armies, navies, uniforms, and feathers, I think that unless the army and navy can be in better hands, and used for better purposes, the less there is of them, the better. The appropriations for the navy have been acted upon during this week, and have been reduced about two millions of dollars, from the estimates. There is much fear that the conservative Senate will restore all the items. The bill for executing a general system of retrenchment, commonly called "the immortal 548," which begins by reducing the per diem of members of Congress to $6, and their mileage to the mere expenses of travelling, to be certified by themselves, was ordered on Tuesday to be made the special order for Tuesday next. The majority was tremendous. It reduces all salaries and compensation, (except the President of the United States, and judges,) twenty-five per cent. The ground of this proceeding is a very just one; that money has appreciated at a rate greater than the proposed reduction, and that there is no probability that it will ever be depreciated again as much as it was when salaries were fixed. Such an inflation as occurred between 1832 and 1838, will, it is presumed, never recur in this country again. The farmers are everywhere suffering from low prices, with very little sale for their produce; and wages are also everywhere falling. In this state of things, and with the present prospect before us, why should not salaries come down?

A bill passed to-day, with a rapidity seldom paralleled, to reduce the New-York custom-house officers from 500 and more in number, to 300 and odd; the number dispensed with is about 160; who are to go out in a couple of months.

Mr. Adams, on a motion to print a report on the relief of the States by funds provided by the general government, made a very effective, though brief address, in favor of some measure of that sort. He maintained that justice and morality demanded it; and that foreign governments, whose citizens and subjects were interested, would enforce payment by war, if repudiation was resorted to. Mr. Adams has also offered resolutions calling for the instructions given to Com. Jones, when he sailed, and since he sailed, to take command of the Pacific squadron; also his correspondence.

An answer to his call is now expected every day. Mr. Gilmer, of Virginia, called for information relative to negotiations to cede California to Great Britain. The President has replied, that there is no such information in the possession of the executive. Now I cannot doubt that Mr. Gilmer, from his intimacy with the President, must have known this before he made the call. I have puzzled myself to divine his motive, and confess that I am unable to do it; but that there is a covert object, seems to me highly probable.

Mr. Giddings continues his vigilant and strenuous services. On Friday, he moved that a bill regulating courts of justice in the District of Columbia should be amended so as to prohibit the collection of costs from persons taken up as fugitive slaves, but not proved such. Mr. Briggs, of Massachusetts, moved to amend so that those taking them up should pay the costs. Both propositions were received with nearly unanimous favor by the House; but it was 4 o'clock, the members had not dined, and Wise threatened to debate the subject the rest of the session. So the committee rose, without going through with the bill. It is not probable that it will be taken up again at this session.

The Florida-Jackson-*slave*-and-horse compensation bill, on which Mr. Giddings made the excellent speech, republished in the Standard, was taken up to-day, and after a long speech from Mr. Levy, and a short one from Mr. Adams, it was rejected—*yeas* 113, *nays* 36.

There was a little scene in the House on Friday, quite characteristic of that relation, which exists between the representatives of different sections of these disunited States. Mr. C. Brown, of Pennsylvania, in ridiculing the whig victory lately gained in Georgia, said that they had elected "a member for six weeks, the tail of a member, and they kept up a crowing of a glorious victory." On the next morning, Mr. Crawford, the member referred to, rose, and in a very low and deliberate tone, holding the morning paper in his hand, began to speak. The House was instantly hushed in profound silence, as is usual when it is understood that fighting matter is to be broached. Mr. C. proceeded to demand whether the gentleman meant to impute the use of any dishonorable means in effecting the election to which he had referred. Mr. Brown replied, with great alacrity, that he did not mean the slightest imputation of the kind; that he meant by tail-end of a member, that the member was elected at the tail end of a session; that he meant no disrespect to the gentleman; on the contrary, he entertained a high opinion of his talents and character. There was now a general cry, "That'll do; you've said enough, Charley." Mr. Crawford, with several graceful bows, declared himself entirely satisfied. "You had better have been so before you begun," said a voice; and the serio-comic spirit of the scene, which had been getting uppermost in the minds of all, for some moments, broke out in mirth and derision. I have at this session witnessed but one other scene of this kind, and that was not quite so serious, nor so comic. Marshall, of Kentucky, was saying, in his speech on the bankrupt bill, that he had much more to say, but he should bide his time; meaning, as I supposed, that when the exchequer came up, it would be more in order. Stanly, of North Carolina, said, across the benches, "You can say it now, as well as any time;" meaning, as I supposed, to push him to unpack his heart in respect to Mr. Clay, against whom he had been reported to cherish strong hostility, and to have some grievances to expose. When the Kentuckian heard that voice, he came to a sudden pause, drew himself up, with folded arms, and in a tone most significantly gentle, said, "Does the gentleman mean to cast defiance at me? 'Does the gentleman mean to cast defiance at me?" There was for a moment a breathless silence. Stanly: "By no means." Marshall: "I understand my own dignity."

Mr. McDuffie, of South Carolina, and Mr. Evans, of Maine, are expected to measure weapons on tariff and free trade, next week; each having submitted resolutions in support of his opinions upon that subject.—D. L. C.

PROTECTION TO SLAVES.

The New-York Tribune copies the following from a Louisiana paper, without a word of explanation, or comment:

"AN ITEM FOR ABOLITIONISTS.—While in the court the other day, we heard read a verdict for damages to the amount of *three hundred and ninety-six dollars*, against a citizen of this parish—a white man—for cruelly whipping a negro slave. This is no more than an ordinary instance of the rigid protection extended to slaves in the southern States."—*Baton Rouge Gazette.*

If the editor of the Tribune will examine southern reports, he will find that it is indeed a common thing for men to be fined for punishing a slave excessively; but these penalties are as a protection to the *master's property*, not to the *servant's rights*. If a slaveholder lets out his slave to another man, and that man mutilates him, or disables him from labor, by excessive punishment, or in any way injures his market value, then the *master* prosecutes for damages done to *him*, and often recovers a considerable sum; as he would if he let a *horse*, and the animal should become blinded or maimed by cruel treatment.

In *Martin's Louisiana Reports*, 1818, there occurs the case of Jourdan, *vs.* Patten. The plaintiff, a lady of Louisiana, sued a neighboring planter for the damage of putting out the only eye of one of her slaves. The parish [county] court decreed that the lady should recover twelve hundred dollars, the value of her slave, and a further sum of twenty-five dollars per month, from the time that the slave was deprived of his sight; that the defendant should pay the physician's bill, and two hundred dollars for the sustenance of the slave during his life, and that he should remain in the possession of the lady, his mistress.

The Supreme Court were of opinion that this judgment was erroneous, in giving, in addition to the full value of the slave, compensation for the loss of his labor, after he was rendered blind; in decreeing that the defendant should pay two hundred dollars for the subsistence of the slave, and that he should remain forever with his mistress. "When the defendant," say the Court, "shall have paid the sum decreed, [twelve hundred dollars,] we are of opinion that the slave ought to be placed in *his possession*; deeming that the judgment, making full compensation to the owner, operates a change of *property*. The principle of *humanity*, which would lead us to suppose that the mistress, whom he had long served, would treat her miserable blind slave with more humanity than the defendant, *cannot be taken into consideration* in deciding this case. Cruelty and inhumanity ought not to be presumed against any person."

Here, instead of protection to the *slave*, we see that he was made over to the very man who had knocked his eye out. The *mistress* was protected in her *property*, and that was all. The southern laws, throughout, regard the slave as a mere *chattel*.

In *Nott and McCord's South Carolina Reports*, 1818, occurs the case of Witsell, *vs.* Earnest and Parker. The defendants, who were in the service of Dr. Glover, proceeded from his plantation to Mrs. E. Witsell's, for the purpose of *hunting runaway negroes*. They loaded their guns with buckshot, and, on approaching the house, they separated, so as to command the back of the house. A negro, who was in or near the house, on their approach, jumped up and ran off toward a swamp, which was at no great distance. The defendants fired at the same instant, and killed the negro. He was the property of the plaintiff, who commenced this action to recover his value.

The country had been in a state of alarm, in consequence of the depredations of runaway negroes, and a murder had been committed, at no great distance from this place, some time previously. The presiding judge instructed the jury that such circumstances might exist, as to authorize the killing of a negro, *without the sanction of a magistrate, or the order of an officer of the militia*. Verdict for the defendants, and a motion to set it aside, on the ground that the circumstances stated were not connected with this transaction.

Mr. Justice Colcock delivered the opinion of the Court. "The killing is not justified by the statute or common law. The plaintiff has sustained an injury in her *property*, and is entitled to compensation. I am of opinion, that the act was *unnecessary*, and illegal."

Here, again, we find no protection to the *slave*, no compensation to his family or relatives. Preposterous idea! The slave *has* no family; his relatives are *chattels*, like himself; and chattels cannot bring suits at law.

In *Judge Brockenbrough's Virginia Cases*, 1824, occurs the case of Commonwealth, *vs.* Booth. A jury of the Superior Court of Petersburg, Va. presented to the judges, in a special verdict, the following question: "Can a master be indicted for beating his *own* slave cruelly, inhumanly, and beyond the bounds of moderation?"

"R. E. Parker, J. We mean to express no opinion as to this point. It involves a grave and serious, as well as a *delicate* inquiry into the rights and duties of slaveholders, and the condition of their slaves, which we shall be prepared to enter upon with a due sense of its importance, whenever a proper occasion arises."

This *delicate* question has never been decided to this day, in any American slave State. The "proper occasion" has never arrived; nor is it likely that it ever *will* arrive, while judges, jurors, witnesses, and lawyers are all slave owners.

We are not informed under what circumstances the fine mentioned by the Baton Rouge Gazette was imposed; but from knowledge of southern laws and customs, we can safely say that if it was imposed for any other purpose than to compensate the *master*, for damage to his *property*, it was a most extraordinary and unusual occurrence. If so, it ought to be given in full, with names, dates, the circumstances of the case, &c.; and especially whether any portion of the fine was paid to the *slave* who was inhumanly beaten, or to any of his relatives or representatives.

HENRY COLMAN, THE AGRICULTURIST.

We gratefully acknowledge the receipt of Mr. Colman's Fourth Report on the Agriculture of Massachusetts, Counties of Franklin and Middlesex. It is written with great ability, and most elaborate industry and care. The dryness, incident to a work requiring so much accuracy, and such an amount of statistics, is agreeably relieved by gleams of wit, and touches of beauty, here and there. We have read nearly the whole of it, and it seems to us it would be difficult for the farmer to find more interesting and valuable information in the same space. We shall give extracts from it from time to time.

Mr. Colman informs us that he has devoted his leisure hours for nearly forty years, to the study and practice of agriculture; and it will be generally conceded that few have studied and practised to better purpose. A few years ago, he was appointed by the legislature of Massachusetts, Commissioner for the Agricultural Survey of that State. Of the fourteen counties he thoroughly explored ten, visiting almost every town, and making acquaintance with all the best farmers, in order to compare notes with regard to agricultural improvements. He delivered innumerable addresses, and circulated gratuitously treatises on various subjects interesting to farmers. He likewise held meetings for conversation and discussion, and kept up an extensive correspondence with individuals interested in the culture of the soil. He visited Vermont, to examine into their sheep-husbandry; Connecticut, Rhode Island, and New-York, to see their improved stock; New Jersey, to see the application of their marls, and look at their beet sugar establishments; Pennsylvania, to see the application of lime; Virginia, and District of Columbia, to look at their culture of silk, &c.

Besides these services, he instituted and provided for a series of weekly meetings of the farmers in the legislature, and others interested in agricultural improvement, and furnished full reports of them for the papers. These meetings have been fully attended, and their utility acknowledged by people of science and skill from various part of the country.

Some of the most intelligent and best informed agriculturists in the State have estimated the real value to the State of Mr. Colman's Agricultural Survey, at not less than three hundred thousand dollars. "Had the whole cost of it been assessed upon the inhabitants, it would scarcely have exceeded a tax of one cent per head." Yet before the Survey was completed, the legislature, from motives of economy, repealed the act which authorized it. If this was not "penny wise and pound foolish" legislation, we will never guess again. People are too apt not to estimate rightly the great value of such service as this, because, from the very nature of the case, its effects are gradual and progressive, and cannot be made to show themselves at once in visible and tangible results. In consequence of extended information, and comparison of experience, swamps may be redeemed, pasture lands improved, orchards rise from the stony waste, and a hundred bushels of wheat grow where ten grew before; but this takes time, and does not present itself to the eyes of the people in such an imposing manner as a railroad or a canal. Nevertheless, he who improves the agriculture of a State is a far greater benefactor than he who accelerates her trade. Among such benefactors, let Henry Colman have an honorable place, and be remembered with affectionate gratitude; for he deserves it.

He has lately been editor of the New Genesee Farmer; and we regret to hear that, owing to unfortunate circumstances, connected with other individuals, he has lost his year's work entirely, so far as pecuniary compensation is concerned. Early in the ensuing spring, he intends to visit England, France, Belgium, Switzerland, and Germany, to examine agricultural schools, experimental farms, improvements in machinery, &c. with a view to the improvement of agriculture in his own country. The general plan will be similar to his Survey of Massachusetts, and he will publish Reports of his labors, at intervals of two or three months. The whole to be comprised in eight or ten numbers, of 100 pages each stitched and covered, with explanatory drawings and engravings, title pages and index; price 50 cents a number. Mr. Colman will likewise keep up a correspondence with the New Genesse Farmer, during his absence; but this correspondence will form no part of his Agricultural Reports. That they will be able and entertaining, no one will doubt, who is acquainted with Mr. Colman's productions.

If 2,000 persons subscribe for his Reports, (at $4 a set,) he will be able to fulfill this important mission, and pay the expenses of publishing. About 1500 have subscribed, and we trust a sufficient number will soon follow their good example, so that Mr. Colman may be enabled to extend his researches, and thus return a greater amount of benefit to the common weal. He will enter upon his new mission with characteristic zeal, and will bring to it the advantage of accumulated experience. May God bless the useful mission to himself and his country.

P. S. We shall soon give extracts from Mr. Colman's excellent Agricultural Address, at Rochester, N. Y.

COMPLIMENTARY TO WOMEN.

A lady in Lancaster has lately proposed that all the women of Pennsylvania should put their jewelry into a common stock, and present it to the State, to save it from the dishonor of repudiating its debts. To this, the Philadelphia North American responds, thus:

"Rome was once saved by the cackling of a *goose*; why should not Pennsylvania be rescued from dishonor by the suggestion of the noblest of creatures—a *woman*?"

The *manner* in which the lady makes the proposition, might perhaps have suggested the compliment. She says:

"Our lords will never pay the debt in the world; and it will certainly be no very great hardship for us to dispense with our jewelry for a short time. And when we pay off this great debt for them, our chivalrous beaux will be both able and willing to buy us a new supply."

It seems to us that one who understands the dignified simplicity of true womanhood, will never talk of our "lords," and "chivalry," or "beaux;" or propose to give up jewels to the State, with a view to "a new supply."

Woman should aim at inspiring *respect*; and deserving this, she will perceive how poor a thing is *gallantry*, and how much grossness it serves to cover.

The remark of the North American, however, seems deficient both in respect, and in the baser, though gilded substitute, called gallantry. It reminds us of what the Methodist said to Adam Clarke, in order to overcome his prejudices against a woman's preaching. "If an *Ass* reproved Baalam, and a *barn-door fowl* reproved Peter, why should not a *woman* reprove sin?"

OHIO AMERICAN ANTI-SLAVERY SOCIETY.

The proceedings of the convention of this society, last October, are published in to-day's paper. In answer to the inquiry of A. Brooke, we state that there was neither oversight, nor intended neglect, in this matter. John A. Collins promised to prepare an account of the meeting, promptly, on purpose for the Standard. Expecting this article, we did not copy from the Philanthropist; thinking there would be too much similarity between the two. The paper has been twice kept open to a late hour, in expectation of Mr. Collins's communication; but that indefatigable laborer has been prevented from fulfilling his repeated promises, by extreme ill health, and an overwhelming burden of occupation.

Having waited several weeks, we thought the record of the convention had become such an old affair, that our Ohio friends would not care to have it copied from the Philanthropist into the Standard. We, however, comply with their request gladly, because there is much in the proceedings of an interest neither local nor temporary.

LETTERS FROM NEW-YORK.—No. 50.

I have of late received two or three epistles, expressing a strong wish that I would "come out concerning the Rights of Women;" giving, as a reason therefor, that "it is a legitimate branch of the anti-slavery enterprise."

Every subject, bearing any relation to the contending influences of moral attraction and physical force, is a *branch* of anti-slavery, or, more properly speaking, a branch *with* anti-slavery. All truths flow from One, and tend to one; and whosoever has a mind sufficiently comprehensive to follow out one great principle, reaches another in the process. I do not perceive, however, that the doctrine of Women's Rights, as it is called, has a more immediate connection with anti-slavery, than several other subjects, which bring in question the law of physical force.

I have no objection to coming out;" though, it seems to me of very little consequence to others what my opinion is, and I am conscious of being in that state of mind, which is unlikely to satisfy either party. I am not ultra enough to suit the reformer, and too reforming to please the conservative.

That the present position of women in society is the result of physical force, is obvious enough; whosoever doubts it, let her reflect why she is afraid to go out in the evening without the protection of a man. What constitutes the danger of aggression? Superior physical strength, uncontrolled by the moral sentiments. If physical strength were in complete subjection to moral influence, there would be no need of outward protection. That animal instinct and brute force now govern the world, is painfully apparent in the condition of women everywhere; from the Morduan Tartars, whose ceremony of marriage consists in placing the bride on a mat, and consigning her to the bridegroom, with the words, "Here, wolf, take thy lamb,"—to the German remark, that "stiff ale, stinging tobacco, and a girl in her smart dress, are the best things." The same thing, softened by the refinements of civilization, peeps out in Stephens's remark, that "woman never looks so interesting, as when leaning on the arm of a soldier;" and in Hazlitt's complaint that "it is not easy to keep up a conversation with women in company. It is thought a piece of rudeness to differ from them; it is not quite fair to ask them a *reason* for what they say."

This sort of politeness to women is what men call gallantry; an odious word to every sensible woman, because she sees that it is merely the flimsy veil which foppery throws over sensuality, to conceal its grossness. So far is it from indicating sincere esteem and affection for women, that the profligacy of a nation may, in general, be fairly measured by its gallantry. This taking away *rights*, and *condescending* to grant *privileges*, is an old trick of the physical force principle; and with the immense majority, who only look on the surface of things, this mask effectually disguises an ugliness, which would otherwise be abhorred. The most inveterate slaveholders are probably those who take most pride in dressing their household servants handsomely, and who would be most ashamed to have the name of being *unnecessarily* cruel. And profligates, who form the lowest and most sensual estimate of women, are the very ones to treat them with an excess of outward deference.

There are few books, which I can read through, without feeling insulted as a woman; but the insult is almost universally conveyed through that which was intended for praise. Just imagine, for a moment, what impression it would make on men, if women authors should write about *their* "rosy lips," and "melting eyes," and "voluptuous forms," as they write about us! That women in general do not feel this kind of flattery to be an insult, I readily admit; for, in the first place, they do not perceive the gross chattel-principle, of which it is the utterance; moreover, they have, from long habit, become accustomed to consider themselves as household conveniences, or gilded toys. Hence, they consider it feminine and pretty to abjure all such use of their faculties, as would make them co-workers with man in the advancement of those great principles, on which the progress of society depends. "There is perhaps no *animal*," says Hannah Moore, "so much indebted to subordination, for its good behaviour, as woman." Alas, for the animal age, in which such utterance could be tolerated by public sentiment!

Martha Moore, sister of Hannah, describing a very impressive scene at the funeral of one of her Charity School teachers, says: "The spirit within seemed struggling to speak, and I was in a sort of agony; but I recollected that I had heard, somewhere, a woman must not speak in the *church*. Oh, had she been buried in the church *yard*, a messenger from Mr. Pitt himself should not have restrained me; for I seemed to have received a message from a higher Master within."

This application of theological teaching carries its own commentary.

I have said enough to show that I consider prevalent opinions and customs highly unfavorable to the moral and intellectual development of women; and I need not say, that, in proportion to their true culture, women will be more useful and happy, and domestic life more perfected. True culture in them, as in men, consists in the full and free development of individual character, regulated by their *own* perceptions of what is true, and their *own* love of what is good.

This individual responsibility is rarely acknowledged, even by the most refined, as necessary to the spiritual progress of women. I once heard a very beautiful lecture from R. W. Emerson, on Being and Seeming. In the course of many remarks, as true as they were graceful, he urged women to *be*, rather than *seem*. He told them that all their labored education of forms, strict observance of genteel etiquette, tasteful arrangement of the toilette, &c. all this *seeming* would not *gain hearts* like *being* truly what God made them; that earnest simplicity, the sincerity of nature, would kindle the eye, light up the countenance, and give an inexpressible charm to the plainest features.

The advice was excellent, but the motive, by which it was urged, brought a flush of indignation over my face. *Men* were exhorted to *be*, rather than to *seem*, that they might fulfill the sacred mission for which their souls were embodied; that they might, in God's freedom, grow up into the full stature of spiritual manhood; but *women* were urged to simplicity and truthfulness, that they might become more *pleasing*.

Are we not all immortal beings? Is not each one responsible for himself and herself? There is no measuring the mischief done by the prevailing tendency to teach women to be virtuous as a duty to *man*, rather than to *God*—for the sake of pleasing the creature, rather than the Creator. "*God* is thy law, *thou* mine," said Eve to Adam. May Milton be forgiven for sending that thought "out into everlasting time." What weakness, vanity, frivolity, infirmity of moral purpose, sinful flexibility of principle—in a word, what soul-stifling, has been the result of thus putting man in the place of God!

But while I see plainly that society is on a false foundation, and that prevailing views concerning women indicate the want of wisdom and purity, which they serve to perpetuate—still, I must acknowledge that much of the talk about Women's Rights offends both my reason and my taste. I am not of those who maintain there is no sex in souls; nor do I like the results deducible from that doctrine. I believe that the natures of men and women are spiritually different, yet the same. Two flutes on the same key do not produce harmony; but on different keys they do. There is no inferiority or superiority. The same tune is played, and with the same skill; but it is played on different keys, and the unity of variety is harmony.

I do not think the paths of man and woman are identical; but in a true order of society they must ever run side by side, start from the same point, run the same length, and reach the same end. Kinmont, in his admirable book, called the Natural History of Man, expresses my views more completely than I can for myself. Speaking of the warlike courage of the ancient German women, and of their being respectfully consulted on important public affairs, he says: "You ask me if I consider all this right, and deserving of approbation? or that women were here engaged in their appropriate tasks? I answer, yes; it is just as right that they should take this interest in the honor of their country, as the other sex. Of course, I do not think that women were *made* for war and battle; neither do I believe that *men* were. But since the fashion of the times had made it so, and settled it that war was a necessary element of greatness, and that no safety was to be procured without it, I argue that it shows a healthful state of feeling in other respects, that the feelings of both sexes were *equally* enlisted in the cause; that there was no *division* in the house, or the State; and that the serious pursuits and objects of the one were also the serious pursuits and objects of the other."—L. M. C.

A WORD TO CORRESPONDENTS AND SUBSCRIBERS.

The following is the substance of a letter just received, at this office, dated

"WILBRAHAM, MASS. Feb. 8, 1843.

I wish my paper sent to this office, after this date.

Yours, GEORGE BURNHAM."

Now, we happen to have *several* George Burnhams on our books, to whom we send the Standard, at different post-offices. How shall we "guess" which one of them is the writer of the above? We can easily send a paper to George Burnham, *Wilbraham, Mass.*; but which of the *other* George Burnham's papers is to be stopped? The difficulty is, that we are not informed to what place the above George Burnham's paper has been sent *heretofore*. Till we ascertain this fact, we shall remain in a "category," as Capt. Truck says.

We are constantly receiving notices of the above description; and subscribers complain, probably, that their requests are not attended to. When directions are so vague and indefinite, it is next to impossible to know what the individual wants; and we generally find it the safest "to wait further orders." Let us say, then, to post-masters, subscribers, agents, and all whom it may concern, when you give any orders about the Standard, make them so *definite* that we *can't* misunderstand them. If "John Smith" wishes his paper stopped, or sends the pay for his paper, or wishes it changed to another town, or village, be particular to tell us at what *post-office* "John Smith" calls for his paper; because that is a numerous family; and there are many others of our subscribers, (in proportion to the whole number on our books,) not less numerous. Attention to this hint will save us a vast deal of trouble.

PUBLISHING AGENT.

P. S.—C. M. Burleigh, Plainfield, Ct. is informed that we have not the Nos. of the 1st. volume of the Standard which he desired.

JUSTICE DELAYED.—We stated last week that a bill protecting the colored citizens of Massachusetts from insult and outrage while travelling on railroads, had passed the Senate without opposition. We are now surprised and grieved to hear that the House of Representatives have, by a large majority, postponed the subject indefinitely! They refused to have the vote taken by yeas and nays. It is somewhat redeemable to the character of the old commonwealth, that those who voted for it were ashamed to have their names recorded.

TO THE ABOLITIONISTS OF MAINE.—This article, beginning on the first page, gives an account of the late anniversary of the Maine Anti-Slavery Society, at Hallowell. The proceedings, as there related, are highly discreditable to any association professing any degree of Christian courtesy, or respect for human freedom. It is too evident that zeal for sect and party has eaten them up. Mr. Smith appears to be doing a work greatly needed to unfetter the minds of Maine abolitionists.

HAITI.—We have received two letters filled with questions concerning this island. One in relation to manufactures, and the other concerning missions, moral character, &c. We regret that they did not arrive sooner, as the gentleman, who could have given information upon almost any point connected with Haiti, has left the city, and is now in Florida.

THE LATIMER PETITIONS.—The Liberator says that the Petition to the State legislature contained 65,000 signatures, instead of 62,791, as mentioned last week; and the petition to Congress contained 51,000, instead of 48,000.

☞ We are so excessively crowded, with speeches, official documents, reports of meetings, &c. that it will be impossible, for two or three weeks, to copy the excellent but very long article, which B. B. Davis requests us to copy. We will insert it as early as possible.

Anti-Slavery Items.

JAMAICA.—The Kingston Morning Journal says: "We have been favored with a view of the statement of exports from this island, during the present year, and have been delighted at perceiving the increase which has taken place over those of 1841. The statement is incomplete, not including the exports from Port Maria, Lucia, and Savanna-la-Mar. Notwithstanding these omissions, it appears that 31,221 hogsheads of sugar, 4,850 puncheons of rum, and 1,233 tierces of coffee, have been shipped in 1842, over and above the shipments of the previous year. Our British as well as Jamaica readers, will be gratified at the increased production of our staples which this statement shows, and will join us in the anxious hope that they will continue to increase in the like ratio every year, until our island has reached that pitch beyond which increased production becomes an evil:

	Hds. Sugar.	Phs. Rum.	Trs. Coffee.
	22,791	8,398	8,570
	36,612	12,148	8,802
Excess,	13,321	3,850	1,223

DEMOCRACY IN OHIO.—On January 20th, in the House of Representatives, the Senate bill "to incorporate the Western Reserve Freewill Baptist Academical Society," came up for consideration.

The second section of the bill forbids the admission of negro children into the academy on a *footing of equality with* white children, on penalty of forfeiture of its charter. Pure democracy in Ohio, forever blattering about equal rights, insists as strenuously upon excluding colored people from the benefits of education, in every bill for chartering literary institutions, as it does upon the individual liability principle in banking. Mr. Converse moved that the bill be recommitted to a select committee of one, with instructions to strike out the second section. The motion was lost, yeas, 21, nays 41, and the bill was then passed by a vote of 56 to 5. The Freewill Baptists, we trust, are too good abolitionists, to accept any such charter. It will disgrace them if they do.

Philanthropist.

KENTUCKY.—The House of Representatives, by a vote of 49 to 42, has passed a bill modifying the law of 1833, against the importation of slaves into the State, so far as to permit persons to introduce them for their own use. The bill, if it become a law, will render the law of 1833 a nullity. We trust that it will be arrested in the Senate. The subject is one of great importance, and we shall have more to say about it.—*Louisville (Ky.) Jour.*

RUNAWAY SLAVES.—The Maysville Eagle, of January 28th, says:

"On Wednesday night last, no less than seven negroes made their escape from their masters, in and near this city. They were doubtless aided by some infamous abolitionists from Ohio, whose outrages are becoming unendurable. We take this occasion to say, that unless these depredations of the abolitionists are stopped, our citizens will be compelled ere long to resort to very unpleasant measures for the protection of their property. The people of Kentucky have already suffered enough from the conduct of these fanatics, and they are determined to submit to their outrages no longer, be the consequences what they may."

TORTURE.—A living, breathing, two-legged being, disguised as a man, who, for aught we know, had a beard, and in other respects was a fair imitation of humanity, has been sent to the criminal court, by recorder Bertus, for maltreating a female slave, in this wise: He had made an *iron mask*, studded on the inside with *sharp points*, which he made her wear every night, and some part of the day, during two weeks! In this species of torture, sleep or rest was a matter not to be thought of; and it is a wonder that she survived it. It is to be hoped, for the sake of humanity, that the rascal will be severely punished; and we will venture to say that there are not a dozen slaveholders in the community who will not hold the perpetrator of such a barbarity in utter abhorrence and detestation.—*New Orleans Republican.*

Married,

In Rochester, the 28th ultimo, by Friends' ceremony, WM. R. HALLOWELL, and MARY H., daughter of Isaac Post, all of that place.

In Philadelphia, on 4th day, the 25th ult. at Friends meeting, Cherry street, DANIEL L. MILLER, Jr. to ANNA, daughter of Thomas Ridgeway, all of that city.

TREASURER'S RECEIPTS

(For the week, ending 2d mo. (Feb.) 11th, 1843.)

Received for the Standard.—The following persons have each paid $2: Mary M. Peckham, Easton, N. Y.; Ruth A. Bailey, Commons, R. I.; Rebecca Shreve, Richmond, Ia.; Ira Hoar, Westminster, Mass.; John Benedict, Bennington, Ohio. John White, Springfield, Vt. $1; J. K. Curtis, Egypt, N. Y. $1; James Baker, Phelps, N. Y. 50 cts; Lewis Burtis, Rochester, N. Y. $10; Post & Willis, do. $10; Benjamin Winchester, Clarendon, N. Y. $1,67; John G. Smith, do. $1,67; Almond Snyder, do. $1,67; Marvin Snyder, do. $1,34; Wm. Crocker, Waterloo, N. Y. $1; Samuel Clemens, Manchester, N. N. $1; Nathaniel Wareing, Palmyra, N. Y. $1; Jenner & Seely, do. $1; Warren W. Pollard, Columbus, Ohio, $1; Phebe McConnell, Mansfield, Ohio, $1.

ISAAC T. HOPPER, *Treas'r.*

GENERAL INTELLIGENCE.

General Items.

Fire in Haiti.—This beautiful island seems peculiarly visited by misfortune. A short time ago, Cape Haitien was completely overthrown by an earthquake, and now Port au Prince is destroyed by fire. On the 9th of January, a white Frenchman, who kept an apothecary's shop, undertook to manufacture some varnish, without taking the usual precautions. It twice took fire, and was twice extinguished; but when it became ignited the third time, the flames spread so rapidly that nothing could arrest their progress. Unfortunately there was a great dearth of water, and the wind was blowing a stiff breeze. In two hours and a half *twelve squares* were reduced to ashes. For three hours the town was blazing, and the fountains had not a drop of water in them. The property destroyed, including SIX HUNDRED HOUSES is estimated at FOUR MILLIONS OF DOLLARS.

Washington's Sword.—On February 7th, a scene unusually impressive occurred in the House of Representatives. Mr. Summers, of Virginia, in behalf of one of his constituents, Samuel T. Washington, of Kenhawa co., presented to Congress, and through that body to the nation, the battle-sword of WASHINGTON—that sword which he bore with him from his boyhood in the perils of Indian and French warfare, during the colonial days and afterwards through the long and terrible trials of the Revolution. Mr. Summers gave a minute description of the weapon, and a clear and interesting account of the manner in which the precious relic had come into the possession of the donor, and recapitulated evidence showing it to be the veritable weapon always used by Washington while in active service.

He then presented a cane from the same donor, which was once the property of Benjamin Franklin, who thus mentions it in his last will and testament:

"My fine crab-tree walking stick, with a gold head curiously wrought in the form of the Cap of Liberty, I give to my friend, and the friend of mankind, Gen Washington.—If it were a sceptre, he has merited it, and would become it."

John Q. Adams offered a resolution returning the thanks of Congress, to S. T. Washington, nephew of the General; and accompanied it with a short speech full of eloquence and deep feeling. The most profound silence prevailed and many wept.

Insurrection.—A letter from Donaldsonvill, La. dated January 24th, says:

"Rumors of an intended insurrection among the negroes of the parish, have prevailed here for several days, and in consequence our citizens have been on the alert; people in other parishes may rest assured that all necessary measures have been taken to preserve tranquillity. We believe that the reports have been much exaggerated. A negro was arrested on Sunday, on the accusation of two other negroes, and on Monday, had an examination at the Court House; but as the Court before whom he was examined have not given their opinion on the case, we think it unnecessary to enter into any details at present.

NOTICES.

FIRST WESTERN N. Y. ANTI-SLAVERY FAIR!!

To be held at Rochester, the 22d of 2d-mo. 1843.

The undersigned, feeling that we cannot stand still at the mere announcement that we are abolitionists, and discountenance in every way, the iniquitous system of holding property in man, but that we feel that the American people should be aroused to a sense of their guilt, and until we had individually proffered our aid in this great work, we could not "lay the flattering unction to our souls," that we had discharged our duty; therefore, we feel called upon to labor, trusting in God. Although our efforts may produce but small results at present, we do not despair, but press forward with greater ardor; for truly we are almost daily reminded that a necessity for further exertions are needful and pressing.

We conclude, by appealing to all classes and conditions, to aid us in this work of benevolence. Although the time is short for preparation, nevertheless we invite all to contribute of their substance; particularly our friends in the country, who, from the abundant productions of their farms, may do much towards causing the heart of the bondman to rejoice.

(Signed,)—*Abigail Bush, Mary Ann McClintock, Sarah A. Burtis, Amy Post, Ann Pound, Sarah L. Hallowell, Sarah D. Fish, Phebe Smith, Mary H. Hallowell, Elizabeth Curtis, Rhoda de Garmo, Phebe Hathaway, Rozana Grover.*

ANTI-SLAVERY CONVENTIONS FOR THE PEOPLE, IN WESTERN NEW-YORK.

Anti-slavery conventions will be held at the following places, commencing at 10 o'clock A. M. and to continue two days.

Niagara County.

Somerset, Friday & Saturday, 17th & 18th.
Lockport, Tuesday & Wednesday, 21st & 22d.
Niagara Falls, Friday, 24th (one day only.)

Erie County.

East Hamburgh, Tuesday & Wednesday Feb. 28th & March 1st.
Collins Centre, Friday & Saturday, Mar. 3d & 4th.
Aurora, Tuesday & Wednesday, 7th & 8th.
Alden, Friday & Saturday, 10th & 11th.

Wyoming County.

Attica, Tuesday & Wednesday, 14th & 15th.
Wyoming, Friday & Saturday, 17th & 18th.
Castile, Tuesday & Wednesday, 21st & 22d.
Lima, (Livingston co. Friday & Saturday 24th & 25th.

The friends of the slave in different localities are requested to make all necessary arrangements for the holding of these conventions.

Dear Brethren—A great work has been commenced, and it must be accomplished! The public opinion of Western New-York is partly revolutionized on the subject of slavery.

That revolution must be completed! The good work so nobly begun—must be carried on with a fixed determination to overcome any and every obstacle which the enemies of truth and freedom may throw in our way.

Let none be inactive or slumbering when the labors of *all* are so much needed.

The undersigned will attend all the above conventions, health &c. permitting:— JACOB FERRIS,
JA'S. B. COOPER,
E. W. CAPRON.

WESTERN NEW-YORK ANTI-SLAVERY FAIR!

To be held in Rochester, February 22d, 1843.

To all who love the slave's cause:

DEAR FRIENDS—We joy to call your attention to a very important instrumentality; one which, perhaps because of its simplicity, has been neglected by many of us, forgetful as we are, that it is the unpretending, natural, and spontaneous effort, more than the labored and artificial one, that takes captive the strongholds of prejudice unawares. To those acquainted with Fairs, in prosecuting other enterprises than that sublime one which proposes the re-creation of millions of our countrymen, we need say nothing by way of commendation. These well know, that in the first steps, in the necessary preparation for a Fair, the work of the hands for the benefit, enlists the sympathy of the heart for the object. A kindly feeling is kindled up in the community, and many, before indifferent or cold-hearted, are found ready to lend a helping hand to this measure, and thus, unconsciously, become softened in their prejudices. Others are led to the full blaze of truth, now lighting up all our dark places with its glory, and so are ushered into this soul-strengthening and rapturous, though arduous labor of love; the breaking open of the prison-door, to bind up the broken-hearted. Some of the ablest friends of the slave date their first gushings of active sympathy for him at the Fair. And, legion is the name of those whose hearts have been a little melted, in the warm gatherings, whose motto, "Remember the poor slave," everywhere meets the eye.

We are aware that some among us are opposed to Fairs, on principle, or, perhaps from prejudice. To these, we

Poetry.

For the National Anti-Slavery Standard.

THE FOUNTAIN.

BY JAMES RUSSELL LOWELL.

Into the sunshine,
Full of the light,
Leaping and flashing,
From morn to night!
Into the moonlight,
Whiter than snow,
Waving so flower-like,
When the winds blow!
Into the starlight,
Rushing in spray,
Happy at midnight,
Happy by day!
Ever in motion,
Blithesome and cheery,
Still gushing heavenward,
Never aweary!
Full of a nature
Nothing can tame—
Changed every moment,
Ever the same!
Ceaseless aspiring,
Ceaseless content,
Darkness or sunshine
Thy element!
Glorious Fountain,
Let my heart be
Fresh, changeful, constant,
Upward, like thee!

EACH IN ALL.

BY RALPH WALDO EMERSON.

Little thinks in the field yon red-cloaked clown,
Of *thee* from the hill-top looking down;
And the heifer that lows in the upland farm,
Far-heard, lows not *thine* ear to charm;
The sexton, tolling the bell at noon,
Dreams not that great Napoleon
Stops his horse, and lists with delight,
As his files sweep round yon distant height;
Nor knowest thou what argument
Thy life to thy neighbor's creed has lent:
All are needed by each one—
Nothing is fair, or good alone.

I thought the sparrow's note from heaven,
Singing at dawn on the alder-bough.
I brought him home in his nest at even;
He sings the song—but it pleases not now;
For I did not bring home the river and sky—
He sang to my ear; *they* sang to my eye.

The delicate shells lay on the shore—
The bubbles of the latest wave
Fresh pearls to their enamel gave;
And the bellowing of the savage sea
Greeted their safe escape to me.
I wiped away the weeds and foam,
And fetched my sea-born treasures home;
But the poor, unsightly, noisome things,
Had left their beauty on the shore,
With the sun, and the sand, and the wild uproar!
Nor rose, nor stream, nor bird is fair—
Their *concord* is beyond compare.

Then I said, "I covet Truth;
Beauty is unripe childhood's *cheat*;
I leave it behind with the games of youth."
As I spoke, beneath my feet
The ground-pine curled its pretty wreath,
Running over the club-moss burrs;
I inhaled the violet's breath;
Around me stood the oaks and firs;
Pine cones and acorns lay on the ground;
Over me soared the eternal sky,
Full of light and of Deity!
Again I saw, again I heard,
The rolling river, the morning bird:
Beauty through my senses stole—
I yielded myself to the perfect WHOLE.

From "The Gift," for 1843.

SNOW.

BY MRS. SIGOURNEY.

How quietly the snow comes down,
When all are fast asleep,
And plays a thousand fairy pranks
O'er vale and mountain steep.
How cunningly it finds its way
To every cranny small,
And creeps through even the slightest chink
In window or in wall.

To every noteless hill it brings
A fairer, purer crest,
Than the rich ermine robe that decks
The haughtiest monarch's breast.
To every reaching spray it gives
Whate'er its hand can hold—
A beauteous thing the snow is,
To all, both young and old.

The waking day, through curtaining haze,
Looks forth, with sore surprise,
To view what changes have been wrought
Since last she shut her eyes;
And a pleasant thing it is to see
The cottage children peep
From out the drift, that to their eaves
Prolongs its rampart deep.

The patient farmer searches
His buried lambs to find,
And dig his sillly poultry out,
Who clamor in the wind;
How sturdily he cuts his way,
Though wild blasts beat him back,
And caters for his waiting herd,
Who shiver round the stack.

Right welcome are those feathery flakes
To the ruddy urchins' eye,
As down the long, smooth hill they coast,
With shout and revelry.
Or when the moonlight, clear and cold,
Calls out their throng to play—
Oh! a merry gift the snow is,
For a Christmas holyday.

The city miss, who, wrapp'd in fur,
Is lifted to the sleigh,
And borne so daintily to school
Along the crowded way,
Feels not within her pallid cheek
The rich blood mantling warm,
Like her, who, laughing, shakes the snow
From powdered tress and form.

A tasteful hand the snow hath—
For on the storied pane
I saw its Alpine landscapes traced
With art, and sculptured fane,
Where high o'er hoary-headed cliffs
The dizzy Simplon wound,
And old cathedrals reared their towers
With Gothic tracery bound.

I think it hath a tender heart,
For I marked it while it crept
To spread a sheltering mantle where
The infant blossom slept.
It doth to earth a deed of love—
Though in a wintry way;
And her turf-gown will be greener
For the snow that's fallen to-day.

Hartford, Conn.

Miscellany.

From Graham's Magazine.

BORN TO LOVE PIGS AND CHICKENS.

BY N. P. WILLIS.

The guests at the Astor house were looking mournfully out at the drawing-room windows, on a certain rainy day of an October passed over to history. No shopping—no visiting! The morning must be passed in-doors. And it was some consolation to those who were in town for a few days to see the world, that their time was not quite lost, for the assemblage in the large drawing-room was numerous and gay. A very dressy affair is the drawing-room of the Astor, and as full of eyes as a peacock's tail—(which, by the way, is also a very dressy affair.) Strangers who wish to see and be seen, (and especially "be seen,") on rainy days, as well as on sunny days, in their visits to New-York, should, as the phrase goes, "patronize" the Astor. As if there were any *patronage* in getting the worth of your money!

Well—the people in the drawing-room looked a little out of the windows, and a great deal at each other. Unfortunately, it is only amongst angels and underbred persons that introductions can be dispensed with; and as the guests of that day at the Astor house were mostly strangers to each other, conversation was very fitful and guarded, and any movement whatever, extremely conspicuous. There were four very silent ladies on the sofa, two very silent ladies in each of the windows, silent ladies on the ottomans, silent ladies in the chairs at the corners, and one silent lady, very highly dressed, sitting on the music-stool, with her back to the piano. There was here and there a gentleman in the room, weather-bound and silent; but we have only to do with one of those, and with the last mentioned, much embellished, young lady.

"Well, I can't sit on this soft chair all day, Cousin Meg!" said the gentleman.

"Sh!—call me Margaret, if you must speak so loud," said the lady. "And what would you do out of doors this rainy day? I'm sure it's very pleasant here."

"Not for me. I'd rather be thrashing in the barn. But there must be some 'rainy-weather work,' in the city, as well as the country. There's some fun, I know, kept for a wet day, as we keep corn-shelling and grinding the tools."

"Dear me!"

"Well—what now?"

"Oh, nothing!—but I *do* wish you wouldn't bring the stable with you to the Astor house."

The gentleman slightly elevated his eye-brows, and took a leaf of music from the piano, and commenced diligently reading the mystic dots and lines. We have ten minutes to spare before the entrance of another person upon the scene, and we will make use of the silence to conjure up for you, in our magic mirror, the semblance of the two whose familiar dialogue we have just jotted down.

Miss Margaret Pifflit was a young lady who had a large share of what the French call *la beauté du diable*—youth and freshness. (Though why the devil should have the credit of what never belonged to him, it takes a Frenchman, perhaps, to explain.) To look at, she was certainly a human being in very high perfection. Her cheeks were like two sound apples; her waist was as round as a stove-pipe; her shoulders had two dimples just at the back, that looked as if they defied punching to make them any deeper; her eyes looked as if they were just made, they were so bright and new; her voice sounded like "C sharp" in a new piano; and her teeth were like a fresh break in a cocoanut. She was inexorably, unabatedly, desperately healthy. This fact, and the difficulty of uniting all the fashions of all the magazines in one dress, were her two principal afflictions in this world of care. She had an ideal model, to which she aspired with constant longings—a model resembling, in figure, the high-born creature whose never-varied face is seen in all the plates of the fashions, yet, if possible, paler, and more disdainful. If Miss Pifflit could but have bent her short wrist with the curve invariably given to the well-gloved extremities of that mysterious and nameless beauty; if she could but have sat with her back to her friends, and thrown her head languishingly over her shoulder without dislocating her neck; if she could but have protruded from the flounce of her dress a foot more like a mincing, little muscle-shell, and less like a jolly, fat clam; in brief, if she could have drawn out her figure like the enviable joints of a spy-glass, whittled off more taperly her four extremities, sold all her uprorious and indomitable roses for a pot of carmine, and compelled the publishers of the magazines to refrain from the distracting multiplicity of their monthly fashions—with these little changes in her allotment, Miss Pifflit would have realized all her maiden aspirations up to the present hour.

A glimpse will give you an idea of the gentleman in question. He was not much more than he looked to be—a compact, athletic young man, of twenty-one, with clear, honest, blue eyes, brown face, where it was not shaded by the rim of his hat, curling brown hair, and an expression of fearless qualities, dashed just now by a tinge of rustic bashfulness. His dress was a little more expensive and gayer than was necessary, and he wore his clothes in a way which betrayed that he would be more at home in his shirt-sleeves. His hands were rough, and his attitude that of a man who was accustomed to fling himself down on the nearest bench, or swing his legs from the top rail of a fence, or the box of a wagon. We speak with caution of his rusticity, however, for he had a printed card, "Mr. Ephraim Bracely," and he was a subscriber to the "Spirit of the Times." We shall find time to say a thing or two about him as we get on.

"Eph." Bracely and "Meg." Pifflit were "engaged." With the young lady it was, as the French say, *faute de mieux*, for her *beau-idéal*, (or, in plain English, her ideal beau,) was a tall, pale, young gentleman, with white gloves, in a rapid consumption. She and Eph. were second cousins, however, and she was an orphan, and had lived, since childhood, with his father; and moreover, had inherited the Pifflit farm, which adjoined that of the Bracelys; and, moreover, had been told to "kiss her little husband, and love him always," by the dying breath of her mother; and, (moreover third,) had been "let be" his sweetheart, by the unanimous consent of the neighborhood; why, it seemed one of those matches made in heaven, and not intended to be travestied on earth. It was understood that they were to be married as soon as the young man's savings should enable him to pull down the old Pifflit house, and build a cottage; and, with a fair season, that might be done in another year. Meantime, Eph. was a loyal keeper of his troth, though never having had the trouble to win the young lady, he was not fully aware of the necessity of courtship, whether or no; and was, besides, somewhat unsusceptible of the charms of moonlight, after a hard day's work at haying or harvesting. The neighbors thought it proof enough of his love, that he never "went sparking" elsewhere, and as he would rather talk of his gun, or his fishing-rod, his horse or his crop, pigs, politics, or anything else, than of love and matrimony, his companions took his engagement with his cousin to be a subject upon which he felt too deeply to banter, and they neither invaded his domain by attentions to his sweetheart, nor suggested thought by allusion to her. It was in the progress of this even tenor of engagement, that some law business had called old farmer Bracely to New-York, and the young people had managed to accompany him. And, of course, nothing would do for Miss Pifflit but "the Astor."

And now, perhaps, the reader is ready to be told whose carriage is at the Vesey-street door, and who sends up a dripping servant to inquire for Miss Pifflit.

It is allotted to the destiny of every country girl to have one fashionable female friend in the city—somebody to correspond with, somebody to quote, somebody to write her the particulars of the last elopement, somebody to send her patterns of collars, and the rise and fall of *tournures*, and such other things as are not entered into by the monthly magazines. How these apparently unlikely acquaintances are formed, is as much a mystery as the eternal youth of post-boys, and the eternal duration of donkeys. Far be it from me to pry irreverently into those pokerish corners of the machinery of the world. I go no farther than the fact, that Miss Julia Hampson was an acquaintance of Miss Pifflit's.

Everybody knows "Hampson & Co."

Miss Hampson was a good deal what the Fates had tried to make her. If she had not been admirably well dressed, it would have been by violent opposition to the united zeal and talent of dressmakers and milliners. These important vicegerents of the Hand that reserves to itself the dressing of the butterfly and lily, make distinctions in the exercise of their vocation. Wo be to an unlovable woman, if she be not endowed with taste supreme. She may buy all the stuffs of France, and all the colors of the rainbow, but she will never get from those keen judges of fitness the loving hint, the admiring and selective persuasion, with which they delight to influence the embellishment of sweetness and loveliness. They who talk of "anything's looking well on a pretty woman," have not reflected on the lesser providence of dressmakers and milliners. Woman is never mercenary but in monstrous exceptions, and no tradeswoman of the fashions will *sell* taste or counsel; and, in the superior style of all charming women you see, not the influence of manners upon dress, but the affectionate tribute of these dispensers of elegance to the qualities they admire. Let him who doubts, go shopping with his dressy old aunt to-day, and to-morrow with his dear little cousin.

Miss Hampson, to whom the supplies of elegance came as naturally as bread and butter, and occasioned as little speculation as to the whence or how, was as unconsciously elegant, of course, as a well dressed lily. She was abstractly a very beautiful girl, though in a very delicate and unconspicuous style; and, by dint of absolute fitness in dressing, the merit of her beauty, by common observers at least, would be half given to her fashionable air and unexceptionable toilette. The damsel and her choice array, indeed, seemed the harmonious work of the same maker. How much was nature's gift, and how much was bought in Broadway, was probably never duly understood by even her most discriminating admirer.

But we have kept Miss Hampson too long upon the stairs.

The two young ladies met with a kiss, in which (to the surprise of those who had previously observed Miss Pifflit) there was no smack of the latest fashion.

"My dear Julia!"

"My dear Margerine!" (This was a romantic variation of Meg.'s, which she had forced upon her intimate friends at the point of the bayonet.)

Eph. twitched, remindingly, the *jupon* of his cousin, and she introduced him, with the formula which she had found in one of Miss Austen's novels.

"Oh, but there was a mock respectfulness in that deep courtesy," thought Eph.; (and so there was—for Miss Hampson took an irresistible cue from the inflated ceremoniousness of the introduction.)

Eph. made a bow, as cold and stiff as a frozen horse-blanket. And if he could have commanded the blood in his face, it would have been as dignified and resentful as the eloquence of Red Jacket—but that rustic blush, up to his hair, was like a mask dropped over his features.

"A bashful country boy," thought Miss Hampson, as she looked compassionately upon his red-hot forehead, and forthwith dismissed him entirely from her thoughts.

With a consciousness that he had better leave the room, and walk off his mortification under an umbrella, Eph. took his seat, and silently listened to the conversation of the young ladies. Miss Hampson had come to pass the morning with her friend, and she took off her bonnet, and showered down upon her dazzling neck a profusion of the most adorable brown ringlets. Spite of his angry humiliation, the young farmer felt a thrill run through his veins, as the heavy curls fell indolently about her shoulders. He had never before looked upon a woman with emotion. He hated her—oh, yes! for she had given him a look that could never be forgiven—but, for *somebody*, she must be the angel of the world. Eph. would have given all his sheep and horses, cows, crops, and hay-stacks, to have seen the man she would fancy to be her equal. He could not give even a guess at the height of that conscious superiority from which she individually looked down upon him; but it would have satisfied a thirst which almost made him scream, to measure himself by a man with whom she could be familiar. Where was his inferiority? What was it? Why had he been blind to it till now? Was there no surgeon's knife, no caustic, that could carve out, or cut away, burn, or scarify, the vulgarities she looked upon so contemptuously? But the devil take her superciliousness, nevertheless!

It was a bitter morning to Eph. Bracely, but still it went like a dream. The hotel parlor was no longer a stupid place. His cousin Meg. had gained a consequence in his eyes, for she was the object of caress from this superior creature—she was the link which kept her within his observation. He was too full of other feelings just now to do more than acknowledge the superiority of this girl to his cousin. He *felt* it in his after thoughts, and his destiny then, for the first time, seemed crossed, and inadequate to his wishes.

* * * * * * *

(We hereby draw upon your imagination for six months, courteous reader. Please allow the teller to show you into the middle of the following July.)

CHAPTER II.

Bracely farm, ten o'clock of a glorious summer morning—Miss Pifflit extended upon a sofa in despair. But let us go back a little.

A week before, a letter had been received from Miss Hampson, who, to the delight and surprise of her friend Margerine, had taken the whim to pass a month with her. She was at Rockaway, and was sick and tired of waltzing, and the sea. Had farmer Bracely a spare corner for a poor girl?

But Miss Pifflit's "sober second thought," was utter consternation. How to lodge fitly the elegant Julia Hampson? No French bed in the house, no boudoir, no ottomans, no baths, no Psyche to dress by. What vulgar wretches they would seem to her. What insupportable horror she would feel at the dreadful inelegance of the farm. Meg. was pale with terror and dismay as she went into the details of anticipation.

Something must be done, however. A sleepless night of reflection and contrivance suffered to give some shape to the capabilities of the case, and by daylight the next morning, the whole house was in commotion. Meg. had fortunately a large bump of constructiveness, very much enlarged by her habitual dilemmas of toilette. A boudoir, must be constructed. Farmer Bracely slept in the dried-apple room, on the lower floor, and he was no sooner out of his bed, than his bag and baggage were tumbled up stairs, his gun and Sunday whip taken down from their nails, and the floor scoured, and the ceiling whitewashed. Eph. was by this time returned from the village, with all the chintz that could be bought, and a paper of tacks, and some new straw carpeting; and by ten o'clock that night, the four walls of the apartment were covered with the gaily flowered material, the carpet was nailed down, and old farmer Bracely thought it a mighty nice, cool-looking place. Eph. was a bit of a carpenter, and he soon knocked together some boxes, which, when covered with chintz, and stuffed with wool, looked very like ottomans; and with a handsome cloth on the round-table, geraniums in the windows, and a chintz curtain to subdue the light, it was not far from a very charming boudoir, and Meg. began to breathe more freely.

But Eph. had heard this news with the blood hot in his temples. Was that proud woman coming to look again upon him with contempt; and here, too, where the rusticity, which he presumed to be the object of her scorn, would be a thousand times more flagrant and visible? And yet, with the entreaty on his lip, that his cousin would refuse to receive her, his heart had checked the utterance—for an irresistable desire sprung suddenly within him to see her, even at the bitter cost of tenfold his former mortification.

Yet, as the preparations for receiving Miss Hampson went on, other thoughts took possession of his mind. Eph. was not a man, indeed, to come off second best in the long pull of wrestling with a weakness. His pride began to show its colors. He remembered his independence as a farmer, dependent on no man, and a little comparison between his pursuits and life, such as he knew it to be, in a city, soon put him, in his own consciousness at least, on a par with Miss Hampson's connections. This point once attained, Eph. cleared his brow, and went whistling about the farm as usual—receiving without reply, however, a suggestion of his cousin Meg's that he had better burn his old straw hat, for, in a fit of absence, he *might possibly* put it on while Miss Hampson was there.

Well, it was ten o'clock on the morning after Miss Hampson's arrival at Bracely farm, and, as we said before, Miss Pifflit was in despair. Presuming that her friend would be fatigued with her journey, she had determined not to wake her, but to order breakfast in the boudoir at eleven. Farmer Bracely and Eph. must have their breakfast at seven, however, and what was the dismay of Meg, who was pouring out their coffee, as usual, to see the elegant Julia rush into the first kitchen, courtesy very sweetly to the old man, pull up a chair to the table, apologise for being late, and end this extraordinary scene by producing two newly-hatched chickens from her bosom! She had been up since sunrise, and out at the barn, and down by the river, and up in the hay-mow, and was perfectly enchanted with everything, especially the dear little pigs and chickens!

"A very sweet young lady!" thought old farmer Bracely.

"Very well—but hang your condescension!" thought Eph. distrustfully.

"Mercy on me!—to like pigs and chickens!"—mentally ejaculated the disturbed and bewildered Miss Pifflit.

But with her two chickens pressed to her breast with one hand, Miss Hampson managed her coffee, and bread and butter, with the other, and chatted away like a child let out of school. The air was so delicious, and the hay smelt so sweet, and the trees in the meadows were so beautiful, and there was no stiff sidewalks, and no brick houses, and no iron railings, and so many dear, speckled hens, and funny little chickens, and kind-looking old cows, and colts, and calves, and ducks, and turkeys—it was delicious—it was enchanting—it was worth a thousand Saratogas and Rockaways. How anybody could prefer the city to the country, was to Miss Hampson matter of incredulous wonder.

"Will you come into the boudoir?" asked Miss Pifflit, with a languishing air, as her friend Julia rose from breakfast.

"Boudoir!" exclaimed the city damsel, to the infinite delight of old Bracely; "no, dear! I'd rather go out to the barn! Are you going anywhere with the oxen, to-day, sir?" she added, going up to the gray-headed farmer, caressingly; "I should *so* like a ride in that great cart!"

Eph. was still a little suspicious of all this unexpected agreeableness; but he was naturally too courteous not to give way to a lady's whims. He put on his old straw hat, and tied his handkerchief over his shoulder, (not to imitate the broad ribbon of a royal order, but to wipe the sweat off handily while mowing,) and offering Miss Hampson a rake which stood outside the door, he begged her to be ready when he came by with the team. He and his father were bound to the far meadow, where they were cutting hay, and would like her assistance in raking.

It was a "specimen" morning, as the magazines say, for the air was temperate, and the whole country was laden with the smell of the new hay, which, somehow or other, as everybody knows, never hinders or overpowers the perfume of the flowers. Oh, that winding, green lane between the bushes was like an avenue to paradise. The old cart jolted along through the ruts, and Miss Hampson, standing up, and holding on to old farmer Bracely, watched the great oxen crowding their sides together, and looked over the fields, and exclaimed as she saw glimpses of the river through the trees, and seemed veritably and unaffectedly enchanted. The old farmer, at least, had no doubt of her sincerity, and he watched her, and listened to her, with a broad, honest smile of admiration on his weather-browned countenance.

The oxen were turned up to the fence, while the dew dried off the hay, and Eph. and his father turned to mowing, leaving Miss Hampson to ramble about over the meadow, and gather flowers by the river side. In the course of an hour they began to rake up, and she came to offer her promised assistance, and stoutly followed Eph. up and down several of the long swaths, till her face glowed under her sun-bonnet, as it never had glowed with waltzing. Heated and tired at last, she made herself a seat with the new hay under a large elm, and, with her back to the tree, watched the labors of her companions.

Eph. was a well-built and manly figure; and all he did in the way of his vocation, he did with a fine display of muscular power, and (a sculptor would have thought) no little grace. Julia watched him as he stepped along after his rake, on the elastic sward, and she thought, for the first time, what a very handsome man was young Bracely, and how much more finely a man looked when raking hay, than a dandy, when waltzing. And for an hour she sat watching his motions, admiring the strength with which he pitched up the hay, and the grace and ease of all his movements and postures; and after awhile, she began to feel drowsy with fatigue, and pulling up the hay into a fragrant pillow, she lay down, and fell fast asleep.

It was now the middle of the forenoon, and the old farmer, who, of late years, had fallen into the habit of taking a short nap before dinner, came to the big elm, to pick up his waistcoat and go home. As he approached the tree, he stopped, and beckoned to his son.

Eph. came up, and stood at a little distance, looking at the lovely picture before him. With one delicate hand under her cheek, and a smile of angelic content and enjoyment on her finely-cut lips, Julia Hampson slept soundly in the shade. One small foot escaped from her dress, and one shoulder, of faultless polish and whiteness, showed between her kerchief and her sleeve. Her slight waist bent to the swell of the hay, throwing her delicate and well-moulded bust into high relief; and all over her neck, and in large clusters on the tumbled hay, lay those glossy brown ringlets, admirably beautiful and luxuriant.

And as Eph. looked on that dangerous picture of loveliness, the passion, already lying *perdu* in his bosom, sprung to the throne of heart and reason.

(We have not room to do more than hint at the consequences of this visit of Miss Hampson to the country. It would require the third volume of a novel, to describe all the emotions of that month at Bracely farm, and bring the reader, point by point, gingerly and softly, to the close. We must touch here and there a point only, giving the reader's imagination some gleaning to do after we have been over the ground.)

Eph. Bracely's awakened pride served him the good turn of making him appear simply in his natural character, during the whole of Miss Hampson's visit. By the old man's advice, however, he devoted himself to the amusement of the ladies, after the haying was over; and what with fishing, and riding, and scenery hunting in the neighborhood, the young people were together from morning till night. Miss Pifflit came down unwillingly to plain Meg. in her attendance on her friend, in her rustic occupations, and Miss Hampson saw as little as possible of the inside of the *boudoir*. The barn, and the troops of chickens, and all the out-door-belongings of the farm, interested her daily, and with no diminution of her zeal. She seemed, indeed, to have found her natural sphere, in the simple and affectionate life, which her friend Margerine held in such superfine contempt; and Eph. who was the natural mate to such a spirit, and himself, in his own home, most unconsciously worthy of love and admiration, gave himself up irresistibly to his new passion.

And this new passion became apparent, at last, to the incredulous eyes of his cousin. And that it was timidly but fondly returned by her elegant and high-bred friend, was also very apparent to Miss Pifflit. And after a few jealous struggles, and a night or two of weeping, she gave up to it tranquilly—for, a city life, and a city husband, truth to say, had long been her secret longing and secret hope; and she never had fairly looked in the face a burial in the country with the "pigs and chickens."

She is not married yet, Meg. Pifflit—but the rich merchant, Mr. Hampson, wrecked completely with the disastrous times, has found a kindly and pleasant asylum, for his old age, with his daughter, Mrs. Bracely. And a better or lovelier farmer's wife than Julia, or a happier farmer than Eph. can scarce be found in the valley of the Susquehannah.

From the New-York Tribune.

ERUPTION OF MOUNT ETNA.

The following account of the recent eruption of Mount Etna, is from a correspondent of the London Dispatch. The eruption took place in the fore part of December last:

"We started from Palermo, by the Messine road, at half-past 7 o'clock, on Monday morning, December 5; and toward sunset, on the following day, arrived at Aderno, (144 Sicilian, or 115 English, miles from the capital,) and thence, while changing horses, we had the first view of the eruption. We could plainly discern the fiery stones rising and falling, but at that distance looking like sparks. A ball of fire seemed to roll up from the crater, swelling as it rose into the form of a vast balloon, from the top of which proceeded a blazing column, which at length burst at its summit, and fell in soft showers of slowly-descending fire. Next morning, we arranged for our excursion up the mountain, and started at 12 at night. The lava light grew stronger as we advanced; and on turning a projecting point of the mountain, the crater and the upper part of the stream of lava burst upon our sight, in all its magnificence. We were now 5,500 feet up the mountain, and about six miles distant from the crater. I do not think it looked grander at any higher point. The volcano was spouting out fire and red-hot stones, to a prodigious height, (fully twice as great as that of the cone, which is 1,100 feet high,) in a large column, apparently of the size of a martello tower at the mouth of the crater, and distending, to an enormous bulk, till, at its utmost height, it burst into myriads of fiery fragments, those on the left being particularly conspicuous, because there was no lava there, and the red-hot stones contrasted with the dark side of the mountain. As they fell, they cast a bright glow on the snow; and each particular fiery fragment lighted up its own portion of the snowy surface, while a column of illuminated steam arose wherever the hissing balls of fire sunk upon the ground.

"The higher we climbed, the longer line we saw of lava; and after another hour and a half's ascent, we reached a plain of seeming sand, (being, in fact, pulverized scoriæ,) of about a mile square in extent, and studded with genista or broom, the only plant that grows at this height, which was above that of the Cassa del Bosco. Here the guides required us to stop, as it would be highly dangerous to proceed farther during the night. We were, however, well content to halt in the position we had now attained, as we enjoyed a complete view of the crater, and of the whole stream of lava, from its source to the lowest depth it had yet reached. The crater, thus seen, resembled an enormous bowl, brimming over with molten metal, such as one sees in the cannon foundries, which streamed down in cascades of living fire, and it struck against some stupendous rock upon the mountain-side, and separated into various currents, twisting and winding in rivulets of fire, snail-like, along the surface of the mountain; so tortuous in its course, that where the stream of lava was full ten miles long, no part of it had yet reached above two miles from its source in the volcano. Along with the volume of flame, incessantly vomited forth by the crater, we now heard, at every burst, a booming sound like the roaring of the sea against an iron-bound coast, gradually swelling louder and louder, as if beginning far down in the bowels of the earth, and bellowing more fearfully as it approached the outlet, whence it issued, ever and anon, with fresh explosions, like terrific peals of thunder. In the prodigious blaze of light, we could not for some time perceive that the lava did not, as we at first supposed, brim over the lip of the cup, but burst a passage through the side of the cone, some 300 feet below the top, whence it gushed forth in an impetuous flood, and presently flowed in bubbling runnels of liquid fire that ran along the ground, at first in narrow streams, sometimes as fine as chains of forked lightning linked together, flashing along the snow; but these, as they descended, fell into one another, and united in one wide, meandering lava flood.

"Another current swept down the hill-side with a stately march, the flood of fire occasionally overflowing its banks, and flinging a golden glare upon the surrounding snow, till, at a distance of about two miles from its source, it struck against a tall rock, overhanging a shelving precipice, many hundred feet deep, and splitting itself on the rock into two divided torrents, like the falls of the Rhine, at Schoffhausen, it leaped in twin cascades of fiery flood, sheer down into the gulf of desolation that yawned below. Occasionally, we could see huge rocks spouted out from this fall of fire, and shot away in separate masses into the ravine, thundering along the blocks of old lava in the Val del Bove, into which this fresh stream poured, stretching, like strings of burning beads, along the distant snow. When the first excitement which this sight, 'horribly beautiful,' produced, had partially subsided, we began to feel the pinching cold insufferably. Our feet were stony, as if all circulation had departed; and on dismounting from our mules, it was with great difficulty that we could stand. Indeed, no wonder, for we were within a hundred feet of the line of perpetual snow; and the wind, though happily very moderate, cut through us like a razor, bringing water to our eyes, and freezing our ears, and noses. But any temporary sufferings, any toil, would have been amply repaid by the splendor and magnificence of the majestic sight upon which we were gazing. It is pleasant to know that the eruption has not caused, and is not likely to cause, much damage, by reason of the desolate soil over which he lava has this time directed its course. It is not expected to last much longer."

From the New-York Tribune.

CAPITAL PUNISHMENT.

Belgium.—King Leopold ascended the throne of Belgium in 1830, and, being a disciple of the anti-killing philosophers of the age, promptly declared that he should not doom any man to death, unless under circumstances of extraordinary atrocity. (This resolution was one which would soon make itself manifest to all by acts, even if its concealment were attempted. It carried with it, in our view, all the evils which would result from a legal abrogation of capital punishment, without securing all its benefits. We dislike the idea of pardons—of irregular and intermittent justice.) And yet one of the chief jurists of the country, and now one of the king's counsellors of State, published in 1836, a work on jurisprudence, embracing the statistics of crime in that country, which show that, while the number of murders for years before had been pretty steadily *eight* per annum, for the five years following they averaged but *four*. Is not this to the purpose, and worth a whole balloon of eloquence?

Tuscany.—This country abolished the infliction of death, by law, about 1778, and adhered to that abolition through a quarter of a century. When its independent government was subverted by the democratic despotism of revolutionary France, the guillotine was among the instruments of human regeneration established by the new supremacy. Now we have no precise and full statistics with regard to this country—we deeply regret that we have not—but European writers of high character affirm, that *the number of murders greatly diminished after the abolition of capital punishment—that they were far fewer during the twenty-five years exemption from legal bloodshed, than before—less than they have been since death has been restored—and far less than in other parts of Italy at the same period.* We do not see how these facts can well be got over.

Russia.—The opponents of capital punishment *do* lay great stress on the fact, that this punishment was abolished in Russia a hundred years ago; that it has never been re-admitted into the code of that immense and semi-barbarous empire; and that her statesmen and authors unanimously agree, that its abolition has been followed by the most salutary results; that heinous crimes are less frequent among the people than formerly. Is not this a case directly in point, and one mightily effective? How is it to be escaped? A cavil at the absence of precise data will hardly answer, since the Russian government does not court publicity for its operations: the simple fact that sixty millions of people live in at least the usual security against murderous assaults in the absence of the death-penalty, and, after a century of experience, still warmly and proudly proclaim their own system superior to that which prescribes judicial killing, is certainly very much to the purpose.

Miscellaneous Items.

Singular Determination.—For several days past, Mr. Thompson, warden of the Eastern Penitentiary, at Philadelphia, has been applied to, and importuned, by a well dressed and intelligent young Englishman, calling himself Robert Graham, to be admitted to prison. He stated that he had read Miss Martineau's work on America, and had come from England expressly to realize the condition of solitary confinement, and would not be denied. His request could not be complied with; yet, persisting in his desire, he questioned Mr. Thompson as to what grade of crime would give him a four years' term there, and his manner and expression of countenance seemed determined to secure his object. This induced Mr. T. to bring him before Mayor Scott, when, after a hearing of the facts, he was committed to Moyamensing, in default of bail to keep the peace.

Capital Punishment.—This subject was fully and formally debated on the 4th of November last, in the senate of the canton of Waadt, Switzerland, on the occasion of the establishment of a new criminal code. The bill to abolish capital punishment was rejected by a very large majority.—*Philad. American.*

Destruction of Life.—An awful catastrophe occurred in a Catholic chapel, at Galway, on Christmas day. At early prayers, in the parish chapel, there was an immense concourse of people—the gallery, as is usual on Christmas mornings, being crowded to excess. By the pressure of the crowd, one of the rails of the staircase was broken, and some person hearing the crackling noise, cried out that the gallery was giving way. A rush was made to escape, and many of the victims, in their eagerness to get out, fell down, and were trampled to death. Four or five thousand people were present; and not less than thirty people were killed.

Progress of Temperance.—Governor Bouck and ex-Governor Seward, are both on the same total abstinence pledge, and both, with Lieutenant Governor Dickinson and Lieutenant Governor Bradish, received their friends on New-Years day, (as also did the Mayor of Albany,) without intoxicating drinks of any kind.

German Silver Poisonous.—Many persons are in the habit of using German silver tea and table-spoons, without being aware of their poisonous composition. Some friend of humanity has announced that German silver is composed of copper, arsenic and nickel; and that it oxydizes very rapidly in contact with any acid, and that small particles are taken into the stomach, which imperceptibly act as a slow but sure poison.

Swallowing a Pin.—A daughter of Mr. William H. West, of Cabotville, aged about seven years, came home the day after the Thanksgiving of 1840, coughing and crying, and said that she had swallowed a pin. This coughing has continued violent since, at many times making her quite sick. Several physicians, however, concluded, after a few months, the coughing proceeded from a disease in the throat. In December last, *two years* after the first complaint, in one of her violent coughing turns, she raised from her throat a common brass pin, considerably corroded. The little girl is now perfectly well.—*Northampton (Mass.) Courier.*

Pensioners.—There are in the United States just one hundred soldiers of the revolution on the pension list over one hundred years of age. The oldest man on the list is Michael Hale, of Union county, Pennsylvania, who is in his 115th year.

Gilding and Plating.—A great improvement has been lately introduced, called the electro-magnectic process. The operation is performed very quickly, and, when done, the article cannot be distinguished, by the sight, from pure gold. The coating may be given of any desired thickness, on either new or old articles. Plating with silver is also performed by the same process, and articles from which the gilding or plating is worn off, are restored so as to be as perfect as when new. The expense, by this process, we learn, is much less than by the old way, and the execution of the work is much more perfect.

The Atlantic and Pacific.—A London paper says, that the works preparatory to the commencement of cutting through the Isthmus of Panama are advancing rapidly. The entire length of the canal will be 49 miles; its breadth, at the surface, 135 feet; and its depth, 20 feet. Mr. Morel, the engineer, estimates its cost at £560,000 sterling.

Burns's Mary.—A monument has just been completed over the remains of Burns's Highland Mary, in the West Church, Greenock. Previously there was nothing to mark the resting-place of the maid whose love inspired some of the most impassioned lyrics in our own or any other language. A bas-relief of Burns and Mary Campbell, plighting their troth, and exchanging bibles, across "the stream around the castle of Montgomery," bears the inscription, "Sacred to genius and love—to Burns and his Highland Mary."

REMOVAL.

LYDIA WHITE has removed from 219 North Second street, to the Northwest corner of Fifth and Cherry streets, where she will continue to keep a general assortment of groceries, the product of free-labor, wholesale and retail.

Also, the dry goods manufactured by the American Free Produce Association.

Just received, fifty barrels prime Laguira sugar.

Philadelphia, Second month 2d, 1843.

Peach-Orchard Coal, $5 50 per Ton.

WM. P. POWELL, 61 Cherry street, will furnish at the lowest market prices, a superior quality of Peach-Orchard, Schuylkill, Lehigh, Lackawana, and Liverpool Coals. ☞Orders through the Post Office, and otherwise, if left at either of the following places, will be thankfully received, and promptly attended to,

At 143 Nassau street; 61 Cherry street; Office of People's Press, 9 Spruce street.

New-York, September 29, 1842.

REELED SILK FOR SALE.

43 lbs reeled by Mrs. McLanahan and suitable for sewing silk, and 20 lbs. heavy for saddlers will be sold *low for cash* or city acceptances. Apply by letter, to

EDWARD M. DAVIS,

Dec. 15. tf Philadelphia.

Health, Quiet, and Comfort!!

THE Graham House, 63 Barclay street, New-York proffers advantages to strangers stopping a few days or weeks in the city, such as are rarely offered. It is eligibly located, on a clean and airy street, very near the business part of the city, and in the immediate vicinity of the principal steamboat landings. Its apartments are convenient and neat, while its table is supplied with the best vegetables and fruits that can be procured, excluding, entirely, animal food, and stimulants of all kinds. Charges moderate, and every effort made to render boarders comfortable. Shower baths free. Remember, 63.

New-York, October 20, 1842. 6m

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